A BRIEF EXPLICATION of the First Fifty PSALMS:

BY

DAVID DICKSON,
Professor of Divinity in the Colledge of *Edenburgh*.

PSAL. 106 4.

Remember me O Lord, with the favor that thou beareſt unto thy people: O viſit me with thy ſalvation, that I may ſee the good of thy choſen that I may rejoyce in the gladneſſe of thy Nation, that I may glory with thine inheritance.

The ſecond Edition corrected.

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EDMUND CALAMY, *Nov.* 15. 1652.

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DICKSON on the PSALMS

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To the truly Honorable and Religious Ladies, my Lady Marqueſſe of Argyle, *and my Lady* Anne Campbell *her eldeſt daughter: Grace and Peace through* Jeſus Chriſt.

IT is the good and wiſe way of God, in matters concerning this temporal life, to make manifeſt his bounty and kindneſſe to all men, how unkind and wicked ſoever they be, and not leave himſelfe without a witneſſe againſt complainers: But in the matters of ſalvation, and things which do belong to eternal life, hee uſeth not to extend his ſpecial love ſo largely; for even the externall means of ſaving knowledge are beſtowed upon few Nations and People, in compariſon of the whole race of mankind, *Pſal.* 147. 19, 20. *He ſheweth his word unto* Jacob, *and his ſtatutes and his judgments unto* Iſrael; *hee hath not dealt ſo with any Nation, and as for his judgements they have not knowne them.* And though the people be few to whom the offer of ſalva-

tion is made, in compariſon of the reſt of the world; yet are they many in compariſon of thoſe who find grace in the eyes of the Lord, to accept the offer of Grace tendred unto them in Chriſt Jeſus; for *many are called, but few choſen*, *Mat.*22.14. And albeit it be true, that Gods calling and election hath place in all rankes and eſtates of perſons, higher and lower, learned or unlearned, rich and poor; yet doth this grace ſtretch it ſelfe to many moe of the meaner ſort of people then of the wiſe, wealthy and honorable in the world, 1 Cor. 1.26. *Yee ſee your calling brethren, how that not many wiſe men after the fleſh, not many mighty, not many Noble are called: but God hath choſen the fooliſh things in the world, &c.* Therefore ſo much the greater is the favour of God, which your ſouls have found, *moſt honorable*, that you are made ſome of thoſe few, yea after ſo comfortable a manner, that the daughter finding her ſelf led by her Mothers hand, in her tender youth unto Chriſt the Saviour, looketh on her as her mother twice; and the Mother having power and place to draw the vaile of her daughters virginall modeſty, retiredneſſe, and prudence, which concealeth much of the luſtre of accompliſhments from the ſight of others who ſtand at a greater diſtance, doth look upon her notable endowments, and growing graces, as more then a recompence of all the

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paines ſuſtained in bringing forth, and beſtowed upon education of ſuch a plant ſo wel fitted for that which is moſt deſirable in earth and heaven; And thus much I have reaſon for me to ſay, not only becauſe it is my part, as I have occaſion, to ſtir up parents to ſtudy to have their children timouſly engaged to the Lord, in hope to have the more early and abundant comfort by them in their owne time; but alſo becauſe I have been witnes of the Chriſtian behaviour of both your Ladiſhips, in no ſmal tryal of your faith & patience by the troubles of the times, both publick and private, for a number of yeares together; which experience hath now good uſe to fit and prepare your honours for a further exerciſe true beleevers are ſubject unto in this life, and for what this preſent time doth call unto all to be prepared for. This condition being in all ages incident to the godly, ſhould not be looked upon in our time as if ſome ſtrange thing did befall us: for it is the Lords ordinary way of dealing with his children, by changes of their condition outward and inward, by viciſsitudes of ſtraits and outgates, by entercourſe of Croſſes and Comforts, and by much variety of ſeverall conditions, powerfully to traine, advance, and ſettle their faith, and to increaſe the growth of all graces accompanying ſalvation in them; for what we cannot conceive at one leſſon, be-

cauſe wee are dull, he teacheth us by parts, in many & ſundry inſtructions, all tending to bring us to a further meaſure of humiliation, and ſelf denial on the one hand, and of ſubmiſſion unto God, and faith in Chriſt on the other hand: And this way of God is made plaine by the practice of the Saints, and laid open before us in the book of the Pſalms; wherof at this time I have only taken a third part to handle by way of Eſſay, thereby to finde the advice of judicious brethren, how to ſatisfie, and edifie the Reader more in what is behind to be handled, if God be pleaſed to give further employment and aſsiſtance in this ſervice; And this which here is offered to the edification of the Lords people, I have put forth under your Honours Name, becauſe of your conſtant affection to the ſtudy of the Scriptures, and reſpect to all the meſſengers of Truth, and to me for the Truths cauſe, for which I will ſtill remaine,

Your Honours much obliged ſervant

in the Goſpel.

DAVID DICKSON.

TO
The READER.

CHriſtian Reader, In this Eſſay on the Pſalmes, as in other like pieces, on ſome other Books of Scripture, ſent forth to the world from me, a part of my deſigne is ſtill the ſame, that hereby I may try, if it may be the Lords will, to ſtirre up ſome more able inſtruments to lay open briefly, in this mould, or any other they pleaſe better, the chiefe Doctrines treaſured up in the ſtore-houſe of

Holy

holy Scripture, whereby the Lords people may bee ſolidly informed in the knowledge, and eſtabliſhed in the faith of true Religion, by the moſt near and immediate way of drawing their light from the fountaine of the Lords owne word: for this were a meane (as I humbly conceive) to cut off many needleſſe diſputes wherewith the world is filled; a meane to refute many errours, which the ignorance of Scripture and of the power of God hath bred and foſtered in the Chriſtian Church; a meane to prevent many miſtakes wherein well meaning zeale doth oft-times fall, for lack of a briefe manuduction into the true ſenſe and intent of places miſtaken. And I am not altogether out of hope, that the Lord ſhall hearken to my deſire, and ſet ſome of his ſervants on worke, ere it bee long, to entertaine this motion, and to take a ſhare alſo in the taske. Meane time, I pray let my aime and endeavour bee acceptable unto thee,

and

and doe not take exception that ſo much is left unſaid upon ſo pregnant paſſages of Scripture as I goe through briefly, and that ſo much good matter is hinted at, and paſt by ſo quickly; and ſometimes ſo abruptly; nor that the deductions of ſundry doctrines from the ground pointed at in the text, are oft-times not ſo convincingly cleared as you would; But take this conſideration along with thee, That any longer inſiſting either in explication of the grounds of the Doctrines pointed at in the text, or in amplification of the Doctrines deduced from the grounds, would have marred much the intended brevity of the mould, wherewith both the learned, and ſuch as have leſſe leiſure to read longer diſcourſes, poſsibly will be wel pleaſed; mainly for this cauſe, that they are not much taken off their ſtudies, or from their other neceſſarie employments, by this manner of writing: And wherewith alſo charitable

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cenſurers, will be content haply when they perceive that in this plainneſſe and brevity, every Reader ſhall quickly meet with good matter of meditation at leaſt, whereby the ſmalleſt grains of ſound truth, ſowne by this means among Readers, may by Gods bleſsing get root, watering, and increaſe in a good and honeſt heart: which bleſsing, that it may be very large, ſhall be the hearty prayer of,

Thy Servant in the
work of the Goſpel,

DAVID DICKSON.

A BRIEF EXPOSITION Of the first Fifty PSALMES.

ALbeit the Booke of the Psalms be not composed after the manner of Humane Writings, in some such Method of Parts, as History or Art could possibly prescribe; yet it is so digested in Divine Providence, as the Order it hath, is farre better then humane Artifice could have given unto it: For the scope of this Booke being not only to teach us the Grounds of Divinity, for our information, but also to direct us how to apply saving Doctrines practically to our selfe, and to make use thereof for Reformation of our Affections, and Actions, and to helpe us by the Example of the Practice and Exercise of Gods deare Children, to go after their footsteps, being led by this Dire-

Directory all along, as by the hand unto the fruition of Felicity, in higher and higher Degrees thereof, till wee bee perfectly poſſeſſed of it in Heaven. The Pſalmes in relation to this ſcope are ſo placed, as the firſt Pſalme having divided all men in two Ranks, in order to the way of ſeeking Felicity, doth give direction to us to chuſe, not the counſel of the Wicked, but the Word of God for the Rule whereby to walk unto true Bleſſedneſſe: And the ſecond Pſalm giveth us God in Chriſt for a Captain and Leader to us, who is able to maintaine his Church, and all thoſe who ſhal follow this Rule, againſt all the Oppoſition which can be made againſt them by the Power and Multitude of the wicked, who wil not be bound by the bonds and cords (as they eſteeme) of this Rule of the Lords Law: And the reſt of the Pſalmes do hold forth the Examples of Chriſt and his Followers, yoaked in Conflict with their Perſecuters for Righteouſneſſe ſake; in all Aſſaults making uſe of their Covenant with God, and prevailing by his power which upholdeth, directeth, comforteth them in all their Troubles, and giveth victorie and deliverie unto them out of them all: to the intent that every one who ſhall chuſe to be truly bleſſed in the way preſcribed of God (who only can give and maintaine Felicity) may reſolve and prepare themſelves

ſelves for ſuch a life as the Saints have had in all Generations before them; that is, a life mixed with Croſſes and ſweet Conforts; a life wherein they ſhall be put to make uſe of their faith in God by Prayers, and ſhall not want for their anſwer, in due time, matter if Joy and Praiſes to God; a life compoſed of variety of Godly Exerciſes, and alternating viciſſitudes of Conditions, as the bulk of this Book repreſenteth; but cloſing as this bundle of Pſalms cloſeth, with ſix times pure praiſes, whereunto now and then the Lord frameth the heart of the Believer with Joy unſpeakable and full of Glory: That endleſſe and uninterrupted Thankſgiving and Praiſe being reſerved to the General Aſſembly and full meeting of Chriſt and all his Redeemed ones, at the great day of our Lords ſecond coming.

PSAL.

PSALM I.

THis Psalme teacheth, that no ungodly man is blessed, but the godly man only, *ver.* 1, 2. Which is proved by three reasons: The first, because God doth blesse the godly even in this life with grace to bring forth good works profitable to themselves and others, in every state of life, *ver.* 3. But all that the wicked doe for making themselves happy, shall be blasted, and found to be meer vanity, *ver.* 4. Another reason is, because after this life the wicked shall be excluded from the presence of God, and societie of the godly at the day of judgment, *v.* 5. The third reason, confirming both the former, is, because God approveth the way of the godly, and will make the end of the way of the ungodly destruction, *ver.* 6.

Ver. 1. *BLessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

2. *But his delight is in the law of the Lord, and in his law doth he meditate both day and night.*

FRom the pronouncing of the godly man to be the blessed man, and not the ungodly, Learn 1. Though sin and misery abound

abound among men, yet blessednesse may be attained; for God here pronounceth some *to be blessed*. 2. In relation to the seeking of blessednesse, all men, within and without the visible Church, are divided into *godly men*, that seek to be blessed in Gods way; and *ungodly men*, who seeke blessednesse, but not in Gods way; for so are they here all ranked. 3. To determine the Question, who is the blessed man, is competent to God only, in whose hand alone it is to make a man blessed; for here he taketh it upon him, to pronounce the godly man to *be the blessed man*. 4. The ungodly doe think themselves very wise in following the counsell of their own heart, and of others like themselves, that they may be blessed; But this is not the way of the blessed man, *He walketh not in the counsel of the ungodly*. 5. The ungodly do obstinately continue in the course of sinning, but the blessed man, if he be overtaken in a sinne, doth not defend his sinne, nor persist in it: *He standeth not in the way of sinners*. 6. The ungodly may come to that height at length, as to mock godlinesse as meer folly, and to scorne admonitions and reproofs: But the blessed man doth never harden his heart so, as to mock piety in others, or instruction offered to himselfe, *He sitteth not in the seat of the scornfull*. 7. The blessed man maketh the word of God in holy Scripture, to be his Counseller concerning the remedie of sinne and misery, and to be the rule to walk by, til his blessednesse be perfected; for the Scripture to him, for the obedience of faith, is a Law, and that fenced with supreme authority: *It is the Law of the Lord*. 8. In that measure that a man is godly and blessed, hee maketh the word of God, which holdeth forth the way of reconciliation with God, through the Messiah, Christ, the way of growing in communion with God through him, the matter of his chief delight, and contentment; *His delight is in the Law of the Lord*. 9. In that measure that a man delighteth in the Law of the Lord, he verseth himselfe therin upon all occasions. *In his Law doth he meditate day and night*.

Ver. 3. *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leafe also shall not wither, and whatsoever he doth shall prosper.*

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Ver. 3. *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leafe also shall not wither, and whatsoever he doth shall prosper.*

Ver. 4. *The ungodly* are *not ſo: but* are *like the chaffe which the wind driveth away.*

This is the firſt reaſon proving the Godly man to bee the only Bleſſed man, and not the ungodly: Hence learn, 1. In that meaſure a man ſtudieth holy Communion with God, by delighting and meditating in his word, he ſhall bee fixed and furniſhed with the influence of Grace from Chriſt, for the entertaining of Spiritual Life in him; *Hee ſhall be like a tree planted by the rivers of water.* 2. The man that maketh the word of God his delight, ſhall be-made fruitfull in every good worke, as opportunity is offered to him; *Hee ſhall bee like the tree that bringeth forth his fruit in his ſeaſon.* 3. This man ſhall be enabled to bear out a holy profeſſion of his faith in, and obedience to God, in adverſity, as well as in proſperity: *His leaf alſo ſhall not wither.* 4. Whatſoever Duty or Service to God this man goeth about, ſhall not want the aſſiſtance of God, nor ſucceſſe, nor acceptance at his hands; *Whatſoever hee doth ſhall proſper.* 5. The ungodly man (whatſoever hee may ſeeme to be before the world) yet hee is deſtitute of all Spirituall Life, and alien from the fellowſhip of Gods grace, unfit for every good work, ready when tempted hard, to quit his counterfeit profeſſion of Religion, and is curſed in all that hee doth; for what the bleſſed Godly man is here ſaid to bee, the wicked is the contrary; *The ungodly are not ſo.* 6. Whatſoever appearance of godlineſſe, or temporal proſperity, or hope of happineſſe the ungodly man ſeemeth to have, it ſhall be found but counterfeit, and ſhal ſtand him in no ſtead in his greateſt need: *The ungodly are like the chaffe which the wind bloweth away.*

Ver. 5. *Therfore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous.*

The ſecond reaſon proving the Godly man to be the *Bleſſed man*, and not the ungodly, is a conſequence of the firſt: Whence learn, 1. Not only ſhall all that the ungodly man ſoweth to his fleſhly Felicity, prove *chaffe*; but alſo for his paines he ſhall anſwer to God in the day of judgement, and there be condemned; for it is ſaid, *Therfore the ungodly ſhall*

not

not ſtand in the judgment. 2. Howſoever the Godly cannot enjoy one anothers fellowſhip in this life, for many reaſons; yet at laſt they ſhall meet in a generall Aſſembly of all Saints, in the full fellowſhip of God; for there is a day of Judgement to bee; wherein they ſhall ſtand, and not be caſten or condemned; but ſhall be fully abſolved, and remain in the *ſtanding Congregation of the Righteous.* 3. Albeit now the ungodly and godly do live together, mixed in one Kingdome, City, Incorporation, viſible Church, Family, and Bed, poſſibly, yet there ſhall be a perfect ſeparation at laſt, of the one from the other; for ſinners (or ſervants of ſin) *ſhall not ſtand in the Congregation of the Righteous.*

Ver. 6. *For the Lord knoweth the way of the righteous: but the way of the ungodly ſhal periſh.*

The third reaſon confirmeth the former two: Whence learn, 1. Albeit there be no man that liveth and ſinneth not, yet the godly man, being juſtified by faith, and carefull to bring forth the fruits of faith, is not a ſinner in Gods eſteeme; for hee is here called *Righteous.* 2. However there be many imperfections and failings of the Godly mans actions, yet the courſe hee keepeth, and way which hee endeavoureth to walke in, is holy and acceptable to God; *For the Lord knoweth,* or *approveth the way of the Righteous.* 3. Let the men of this world pleaſe themſelves, and applaud one another in their Godleſſe carriage; yet the end of their courſe ſhall be everlaſting deſtruction; *for the way of the ungodly ſhall periſh.*

PSAL. II.

That this Pſalme doth mainly, if not only, concern Chriſt, appeareth by this, That it hath not ſo much as *Davids* name in the inſcription, albeit he did write it: and by *Act.* 4. 25, 26. where it is appropriate to Chriſt. This Pſalm hath two parts; in the former is ſet down the ſtability of

Christs Kingdome, against all the enemies thereof, *ver.* 1,2,3. First, Because God the Father taketh part with his Son, against all his enemies, and wil establish Christs Kingdome, maugre them all, *ver.*4,5,6. Secondly, Because in the Covenant of Redemption, the Father hath promised to the Son enlargement of his Kingdom, and victory over all his enemies, *ver.* 7,8,9. In the latter part of the Psalm the Prophet delivereth the use of this Doctrine in an exhortation to great and small, to repent of their sins, and to believe in Christ, *ver.*10,11,12.

Ver. 1. WHy *do the Heathen rage, and the people imagine a vain thing?*

2 *The Kings of the earth set themselves, and the Rulers take counsel together, against the Lord, and against his Anointed,* saying,

3 *Let us break their bands asunder, and cast away their cords from us.*

THe Prophet sheweth, That in vaine shall Christs enemies oppose his Kingdome: Whence learn, 1. That the ungodly world being strangers from the life of God, are incensed in a mad moode against the Church and Kingdom of Christ in the world, *The heathen rage,* saith he, to wit, against the Visible Government of Christ in his Visible Church, as appeareth *ver.* 2, 3. 2. Their Opposition is altogether unjust, without cause, and reasonlesse; for being asked, they cannot render a reason *Why?* 3. Though Christs's Enemies promise to themselves success in their oppesition to Christ, and that they shall surely overturne his Kingdome, yet shall their imaginations prove folly; they shall not prevail, *for they imagine a vain thing,* which is impossible to bee effectuate. 4. The chief Instruments that Satan stirreth up against Christ, to be Heads and Leaders to Heathen and godlesse

lesse people in oppoſing and perſecuting Chriſts Kingdome and Church, are the Magiſtrates, Rulers, and States-men, that he may colour his malice with the ſhadow of Authority and Law; *For the Kings of the earth and Rulers ſet themſelves*, to wit, in oppoſition to him. 5. In this attempt the great ones among men agree more eaſily together, then in any thing elſe; they fix their reſolutions, communicate their counſels, and conjoyne their power; *The Kings of the earth ſet themſelves, and the Rulers take counſel together.* 6. Howſoever the Perſecuters of the Church conceive themſelves not to oppoſe God, but men only, when they trouble his people and ſervants for Righteouſneſſe, yet becauſe the Quarrel is the Lords, therefore their oppoſition is declared here to be *againſt the Lord, and his Annointed*, or *his Chriſt*, who is diſtinguiſhed here from the *Lord*, in regard of his Incarnation, Mediation, and Offices, being otherwiſe, in reſpect of his God-head, one in Eſſence with the Father and the Holy Spirit. 7. Though the Law and Ordinances of God be moſt Holy, moſt Equitable, moſt Harmleſſe, yea, alſo moſt profitable; yet the wicked eſteem of them, as they call them here, *Bands and Cords*, becauſe they curb and croſſe their carnal Wiſdome and Licentiouſneſſe of life. 8. It is not enough to the wicked to diſobey and reject the Law and ordinances of Chriſt, for their owne part, but they will alſo have them aboliſhed, that God in Chriſt ſhould not have a Church at all, at leaſt in their bounds, or where they have power; *Let us break their bands aſunder, and caſt away their cords from us.*

Ver 4. *Hee that ſitteth in the Heavens ſhall laugh: the LORD ſhall have them in deriſion.*

5. *Then ſhal he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.*

6. *Yet have I ſet my King upon my holy hill of Sion.*

The firſt reaſon of the ſtability of Chriſts Kingdome is, becauſe God ſcorneth mens oppoſing thereof, and will vex his enemies, and ſettle Chriſts Kingdome in his viſible Church, in the ſight of his enemies: Hence learn, 1. Though

the Church visible, and the Ordinances of Christ be among the feet of Potentates, and Christs subjects want wisdome and power on earth, to defend themselves, yet their maintainer is *omnipotent* God, judge over all, *even he that sitteth in Heaven.* 2. All the devices and conspiracies of men against Christs Kingdome, (how terrible soever to Gods people) are but ridiculous and fooliſh attempts in Gods sight; *The King that sitteth in heaven, shall laugh at them all*, and expose them to mockery before men: *Hee shall have them in derision.* 3. After the Lord hath made manifest the intents of his enemies, and brought their fooliſh and mad purposes to light, he wil not fail to manifest his mind, and just indignation against them; for, *then shal he speak to them in his wrath.* 4. The Lord hath his appointed time wherein he wil arise, and vex the enemies of his Church, partly by disappointing them of their hopes, and partly by inflicting sore plagues upon them; *Then shall hee vex them in his sore displeasure.* 5. When the Lord ariseth to judge the enemies of his Church, then doth he give a further manifestation of his purpose to establish his Church, and the visible Kingdome of Christ in the World, maugre all opposition: *Yet have I set my King upon my holy hill of Zion.* 6. Though all Kings and Kingdomes belong unto the Lord, yet he owneth the Church (represented by the hill of Zion) and he owneth his Son Christ the King thereof, in a special manner, as his peculiar property, wherein he glorieth more then in all his works; therfore saith he, *I have set my King upon my holy Hill*; this is the Speech of God the Father, speaking by his Spirit in the Prophet concerning *Christ* his Son.

V. 7. *I will declare the Decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.*

8. *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

The second reason of the stability of Christs Kingdome is, the decreed agreement betweene God the Father and the [illegible], in the Covenant of Redemption; some Articles where-

of

of Christ by his Prophet doth here reveal; for this is the speech of Christ the Son of God, to be incarnate, speaking by his spirit, concerning the stability of the Church, and his Kingdome over it: Whence we learne. 1. The faith of the Saints, in time of the persecution of the Church, may, and should rest perswaded of the stability of the Church, and of Christs Kingdome in it, because it is grounded upon the mysterious and unchangeable decree of God, which here is brought to light, *I will declare the decree*, saith Christ, not as yet incarnate. 2. It is Christs office as Prophet, to reveale the secret counsel of the Trinity, being the substantial Word of the Father; and who before the world was created, was with God, and was God, *John* 1.1,2. *I will declare the decree*, saith the Son of God. 3. The Son of God as he is a person, concurring in the decree of establishing of the Church, and Kingdome of God in it, against all opposition; So is he party contracter in the Covenant of Redemption: And as he is the promiser, and undertaker to pay the price of the Redemption of his people; so also is he the receiver of promises, made in favour of his Church and Kingdome: It is he to whom the Father directeth his promise concerning his Church, *first and immediately*; for the Son in declaring the decree, saith, *The Lord said to me.* 4. It is one of the Articles of the Covenant of Redemption, That the promised *seed of the woman*, the Redeemer of his people, the promised seed of *Abraham*, the Messiah and Saviour of the Elect, the promised son of *David*, and true King of *Israel* after his incarnation, shall not be disowned of the Father; But in and after his deepest humiliation and sufferings, as he shall be, and remaine really the very Son of God, so shall he really at the set day, be acknowledged by the Father, to be the only begotten Son of God; which day, is the day of Resurrection of Jesus Christ from the dead, as the Apostle, *Rom.* 1.4. doth teach us, saying, *He was declared to be the Son of God with power by the resurrection from the dead*; For the Resurrection of Jesus Christ was a reall speech, saying to Christ in the audience of all the world, in effect as much as, *I declare thee this day to be my Son, my only begotten Son, one in substance with me eternally.* 5. The declaration of the decree of manifesting of Christ to be the Son of God, is a sufficient demonstration of the impregnable stability of the

Church, maugre all the opposition of all the power in the world; for to this very end is the decree of revealing Christ to be the Son of God, here declared. *Thou art my Son whom I have begotten*, is proof abundant; for this is the Rock whereupon Christ undertaketh to build his Church, against which the gates of hel shal not prevaile, *Mat.* 16. 16. 18. and *who is he that overcometh the world*, saith *John*, *save he that believeth that Christ is the Son of God?* 1 *John* 5. 5. 6. Another article of the Covenant of Redemption here declared is, That after Christs Resurrection, and declaration of his formerly over-clouded God-head, he should continue in the office of his mediation, and intercession; and by vertue of his payed ransome of Redemption, call for the enlargement of his purchased Kingdome among the Gentiles; for this is the Fathers compact with the Son, saying, *Ask of me, and I will give thee the Heathen.* 7. The opposition which the world shal make to the Kingdome of Christ, shall not hinder the enlargement and spreading thereof; but by the intercession of Jesus Christ, *the Heathen shall be his inheritance, and the uttermost parts of the earth his possession*; not his by a short tack, or lease for some few years, but a *lasting inheritance*, and constant *possession.* 8. The necessity of prayer is pointed out to all the Lords people by this, that the possession of the purchase which our Lord hath made by his precious blood, is to be drawn forth by a sort of *Prayer and Intercession* suitable to Christs person; *Ask of me*, saith the Father, *and I will give thee the Heathen, &c.*

9. *Thou shalt breake them with a rod of Iron, thou shalt dash them in pieces like a Potters Vessel.*

A third Article of the covenant of Redemption, is, a promise made to Christ, of ful victory over all his, and his Churches enemies, *ver.* 9. Wherein observe, 1. That Christ shall not want enemies, who wil not only for their own parts, refuse salvation offered by him, and subjection to be given to him; but also will oppose him, and make head against him, til he destroy them; for these Kings and Rulers spoken of *ver.* 2, 3, wil not cease, *till he break them, and dash them in pieces*; and these are here understood, as repeated from *ver.* 1, 2, 3.

2. Though

2. Though Chriſts Church be weak and unable to help it ſelfe againſt perſecution, yet Chriſt wil owne the quarrel, and fight againſt all the enemies thereof himſelfe, whereunto he is ſufficiently furniſhed, for *he ſhall break them in pieces with an Iron rod.* 3. Though the enemies be numerous and ſtrong, being compared with the godly, whom they do perſecute, yet compared with Chriſt, or looked upon by him, they are but weake, brittle, and naughty things. *Thou ſhalt daſh them in pieces as a potters veſſel.*

Ver. 10. *Be wiſe now therefore, O yee Kings: be inſtructed, ye Judges of the earth.*

11. *Serve the Lord with fear, and rejoyce with trembling.*

12 *Kiſſe the Son leſt he be angry, and yee periſh from the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.*

This is the later part of the Pſalme, wherein the uſes of the former Doctrine are ſet down. Whence learn, 1. The more clear advertiſement is given concerning the ſinne and danger of oppoſing of Chriſts Kingdome, cauſe, work or people; the more wary ſhould all men be, and namely Potentates, as they love their places or ſoules, to eſchue this evil; for hee hath ſaid, *Be wiſe now therefore, O yee Kings and Judges of the Earth.* 2. Though it may ſeem wiſdome to make and execute lawes in prejudice of Chriſt, and his cauſe, rather then vent their malice without a pretence; yet it is more wiſdome to ceaſe from oppoſition, and take lawes from Chriſt; for ſo the Lord doth reckon, ſaying, *Be wiſe now therefore, and inſtructed.* 3. If any be guilty of this ſinne, and not as yet ſmitten for it, the goodneſſe of God offereth to him mercy in time, and ſteppeth in timouſly to take off the ſnares of flatterers, who uſe to harden men, and eſpecially great men, in this ſinne: *Be wiſe now*, ſaith the Lord, *O yee Kings.* 4. It is no diſparagement to the greateſt Monarchs (but a mean for them to eſchue the wrath of God) to be ſubject to Chriſt Jeſus, to ſtand in awe of him, to ſubmit themſelves to him, and promove his ſervice to their power; for the command to all, and to them in ſpecial, is, *Serve the Lord in fear.* 5. As there is matter of

fear

fear to Christs Subjects, leſt they provoke him; for there is matter of rejoycing for them to be under his Government, and theſe two affections may wel conſiſt in his ſervice: *Rejoyce in trembling*: yea there is no right rejoycing in any thing without ſome mixture of fear to offend him. 6. Becauſe Chriſt Jeſus the Son of God, is a lovely King, bringing Righteouſneſſe and Eternal life to all his true ſubjects, hee ſhould be ſubmitted unto, and imbraced (when he offereth grace) very heartily: To this end, *Kiſſe the Son*, or do him homage, is added; for to kiſſe is a ſigne of religious adoration, *Hoſ.* 13. 2. and a ſigne of homage and hearty ſubjection; 1 *Sam.* 10. 1. 7. Where grace offered by Chriſt Jeſus is refuſed, the refuſing of mercy ſhall procure more anger then all former ſins; *kiſſe the Son leſt he be angry.* 8. When Chriſt taketh a refuſal of a man, to whom grace is offered, wrathwil follow, to the cutting off of the refuſer from all means of happineſſe, both temporal, which hee hunteth after; and eternal, which is offered in Chriſt unto him, and to the bringing upon him uter perdition; for it is ſaid, *Kiſſe the Son leſt he be angry, and yee periſh from the way of all poſſible ſalvation.* 9. Unſpeakable muſt the wrath of God be, when it is kindled fully, ſince perdition may come upon the *kindling of it but a little.* 10. Remiſſion of ſin, delivery from Wrath, communion with God, and life everlaſting, are the fruits of imbracing of Chriſt, of cloſing in Covenant with Chriſt, and reſting on Chriſt; For, *bleſſed are all they that put their truſt in him.*

PSALM III.

A Pſalm of David when he fled from Abſolom his ſon.

This Pſalm holdeth forth a notable proof & benefit of faith in *Davids* experience; who when his own ſon *Abſolom* rebelled againſt him, and forced him to flee for fear of his life, did firſt lay before the Lord his pitiful condition, *ver.* 1, 2. Secondly

ly, He ſetled his faith on God, prayed, and obtained a comfortable anſwer, was quiet and refreſhed in ſoul and body, and made confident againſt all fears poſſible, *ver.* 3, 4, 5, 6. Thirdly, He continueth in prayer, confirming his faith from former experience, *ver.* 7. And laſtly, he giveth forth the uſe of his experience to the Churches edification in a general doctrin. *ver.* 8

FRom the Inſcription, learn, 1. How great calamity may befal the beſt of Gods children, and that from thoſe perſons, from whom they could leaſt expect to be troubled: for *David* was deſerted of his own ſubjects, and chaſed from his Palace and royal State by his owne ſon *Abſolom*. 2. Although the Lord do not follow the ſins of his children with vindictive juſtice, yet by the ſharp rods of fatherly correction, hee can make his own children, and all the beholders of their ſcandalous ſins, ſee how bitter a thing it is to provoke him to wrath, as once *David* did. 3. Even when ſin hath drawn on judgement, God muſt be dealt with for relief, no leſſe then if it had been ſent for trial onely; as *David* doth in the caſe of the correcting and purging of the pollution of his family, by the inſurrection of his Son againſt him.

Ver. 1. *LOrd, how are they increaſed that trouble me? many are they that riſe up againſt me.*

2. *Many there be which ſay of my ſoul, There is no help for him in God.*

FRom his laying before God his pitiful condition: Learn 1. The man who believeth in God, hath an advantage above whatſoever any ungodly man can have in the time of trouble: he hath the Lord to go unto for comfort and relief, of whoſe kindneſſe he may make uſe, as *David* did here, laying out his trouble before him, and ſaying, *Lord, how are they increaſed that trouble me?* &c. 2. The world counteth a mans caſe deſperate, when they ſee no worldly helpe for him. *Many*

ſay,

say, there is no help for him in God. 3. Mercilesse beholders of the corrections of Gods children for their sinnes, think and say also oft times, that God is following them with vindictive justice, and is destroying them both in regard of their soules and bodies, &c. without mind of mercy to them. *Many say of my soul, there is no help for him in God.* 4. Tentation to despair of relief, doth accompany unexpected and sad troubles; and this is more grievous then the trouble it self: Therefore *David* presenteth this tentation before God in the last roome, as the heavieſt part of his exercise, with a note of uplifting the mind and voice. *Selah.*

Ver. 3. *But thou O Lord, art a shield for me, my glory, and the lifter up of mine head.*

In the second place he sheweth how hee made use of faith in prayer; and what fruit he received thereby: Whence learne, 1. The nature of true faith is to draw the more neare to God, the more it be driven from him, *Many say, no helpe in God; but thou art my shield.* 2. God is a counter-comfort in all calamity, our shield in danger, our glory in shame, *the lifter up of our head* in dejection. 3. As there is relieſe in God out of all evil, so faith seeth in God sufficient help from all evil, and in special that the sword of the enemie cannot bee so neare, but he can interpose himselfe, as a *shield* to ward off the blow: *But thou O Lord, art a shield round about me,* &c. yea, faith seeth in God matter of rejoycing and gloriation in the middest of all the shame and disgrace which men can cast upon the believer, and can make a man say to God, *Thou art my glory.* In a word, faith seeth goodnesse and power in God to raise the believer out of the lowest condition wherein he can be: *Thou art the lifter up of my head.*

Ver. 4. *I cryed unto the Lord with my voice, and he heard me out of his holy hill. Selah.*

5. *I laid me down and slept; I awaked, for the Lord sustained me.*

6. *I will not be afraid of ten thousands of people that have set themselves against me round about.*

From the exercise of faith, and the fruits of it in these three

three verſes: Learn, 1. The conſcience of ſeeking God by prayer is an eaſe to a man, not only for the time preſent, while he is in prayer pouring out his heart; but refreſhful alſo, when 'tis looked back upon: therefore by way of gratulation ſaith *David* here, *I cryed to the Lord.* 2. Faith in a ſtrait ſtirreth up affection and earneſtneſſe in prayer, and maketh the whole man to be taken up about it: *I cryed to the Lord with my voice*, ſaith hee. 3. The prayer of faith ſhall not want an anſwer, and the returne thereof is worthy to be attended and marked, when it is obtained; *I cryed, and he heard mee.* 4. The prayer of faith truſteth God in Chriſt, as the propitiatory and mercy ſeat, and ſeeketh audience and anſwer only for Chriſts cauſe, whoſe ſacrifice, and mediation, and benefits were ſhadowed forth in the Tabernacle: And the believer, as he ſhould take heed that his prayer go up to God through Chriſt, ſo ſhould he obſerve how it is anſwered and returned alſo through Chriſt, repreſented by the Ark in the Tabernacle, pitched on the holy hill of Sion: *He heard me alſo out of his holy Hill.* 5. In the greateſt extremity of danger, a believer may have his mind quieted, and his body refreſhed alſo, after that in faith he hath had his recourſe to God, and hath caſten his care upon him: *I laid me downe and ſlept, I awaked.* 6. The quietneſſe and ſetledneſſe of a mans heart by faith in God, is another ſort of work then the natural reſolution of manly courage; for it is the gracious operation of Gods ſpirit upholding a man above nature, and therefore God ought to have all the glory of it: *The Lord ſuſtained me.* 7. When the Lord will anſwer the believer to his comfort, he can not only ſatisfie him in the particular which he prayeth for, but alſo furniſh him with confidence againſt whatſoever evil can be apprehended by him for time to come: *I will not be afraid of Millions of people, that have ſet themſelves againſt mee round about.* 8. When faith finds it ſelf welcome to God, 'tis able to give a defiance to all adverſaries; more or fewer, weaker or ſtronger enemies, all are alike deſpiſed: *I wil not be afraid of thouſands of people.*

Ver. 7. *Ariſe, O Lord, ſave me, O my God, for thou haſt ſmitten all mine enemies upon the cheek bone: thou haſt broken the teeth of the ungodly.*

In the third place he continueth to pray againſt the evil, which

which might thereafter follow: *Whence Learn*, 1. Faith in God is not a bragger, nor confident in the mans owne strength, or imagination; but humbly dependeth on God, and continueth in prayer, so long as the danger remaineth; as *David* doth here, after delivery received. 2. The covenant of grace, wherein the believer is entered with God, furnisheth him with confident prayer, and hope of salvation: *Save me, O my God.* 3. When faith is fixed upon God covenanted, then by-gone experiences do come up as pinnings in the bigging of a wall, to bolster it up, and confirme it; *For thou hast smitten all my enemies upon the cheeke-bone, thou hast broken the teeth of the ungodly.* 4. God smites the *pride* of persecuters with a shameful stroke, and their *beastly cruelty*, with breaking their power; *Thou hast smitten mine enemies on the cheek bone, thou hast broken the teeth of the ungodly.*

Vers. 8. *Salvation* belongeth *unto the Lord: thy blessing is upon thy people. Selah.*

From the last part of the Psalme, wherein he giveth forth from his own experience a general Doctrine, for the comfort of all the Lords people, *Learn* 1. The use of the experience of the Godly, should be the confirmation of the faith of all others, as well as of their owne: as here is seen. 2. The fruit of the Lords putting his owne in straits, is to make them and all men see, that he hath waies of deliverance, more then they know of; and that hee will save his owne, when men do count their case desperate: For, *Salvation belongeth to the Lord.* 3. Whatsoever mixture his people doe find of crosses and comforts, or vicissitude of danger and delivery, adversity or prosperity, still the course of blessing of them standeth, which now and then they are forced to acknowledge to the Lord: *Thy blessing is upon thy people.*

PSAL. IV.

To the chief Musician on Neginoth. A Psalm of David.

Another experience of *David*, as an example of a Christian sufferer, unjustly persecuted and scorned

ned for his piety by his profane enemies, ſuch as *Saul*, and his Courtiers were: wherein firſt he ſetteth down his prayer, *ver.* 1. Then being comforted in God, he inſulteth over his enemies, and glorieth in Gods favour, *ver.* 2, 3. Thirdly he exhorteth his enemies to repentance, and faith in God, *ver.* 4,5. Fourthly, He preferreth the bleſſedneſs of his eſtate above whatſoever the worldly man can enjoy, *ver.* 6,7,8.

FRom the Inſcription of this Pſalme, which is the firſt wherein mention is made of the chief Muſicians, or muſical inſtruments: Learn 1. The praiſe of God, and the joy of his Spirit, allowed on his people, do ſurpaſſe all expreſſion which the voice of words can make; for this was ſignified by the pluralitie, and diverſity of muſicall inſtruments, (ſome of them ſounding by being beaten, ſome of them by being blown,) ſuperadded to the voice of ſinging in the prædagogie of *Moſes*. 2. Albeit the ceremonial, figurative, and religious uſe of muſical inſtruments be gone, with the reſt of the Levitical ſhadowes, (the natural uſe of them ſtill remaining:) yet the vocal ſinging of Pſalmes in the Church is not taken away, as the practice and doctrine of Chriſt and his Apoſtles makes evident; and ſo the voice of a *Muſician* in the publick worſhip ſtill is uſeful. 3. The Pſalmes are to be made uſe of with diſcretion, as the matter of the Pſalme, and edification of the worſhippers doth require. And in the publick, it is the called Miniſter of the Congregation his place, to order this part of the worſhip with the reſt; for this the direction of the Pſalms, *To the chief Muſician*, giveth ground.

Ver. 1. *HEar me when I call, O God of my righteouſneſſe: thou haſt enlarged me when I was in diſtreſſe, have mercy upon me, and hear my prayer.*

FRom his prayer, *Learn*, 1. Though there be many and divers troubles of the godly, yet there is but one God to give comfort and relief, and one way to draw it from God; to

to wit, by prayer in faith, *Heare me when I call.* 2. Albeit the conſcience of much ſinne be oppoſed to the prayer of the believer, yet the everlaſting righteouſneſſe of faith, (whereof the Lord is God, Author, and maintainer for ever) doth open the way to the ſuppliant, ſpecially when he cometh to God in a righteous cauſe, *Hear me, O God of my righteouſneſſe.* 3. Acknowledgment of by-paſt mercies in former experience is a good preparation for a new mercy, and a mean to ſtrengthen our faith to receive it, *Thou haſt enlarged me when I was in diſtreſſe, have mercy upon me, and hear my prayer.* 4. Faith is a good Oratour, and a noble Diſputer in a ſtrait; it can reaſon from Gods readineſſe to hear, *Heare mee when I call O God.* And from the everlaſting righteouſneſſe given to the man, in the juſtification of his perſon, *O God of my righteouſneſſe:* and from Gods conſtant juſtice in defending the righteouſneſſe of his ſervants cauſe, *O God of my righteouſneſſe:* and from both preſent diſtreſſes, and thoſe that are by-paſt, wherein hee hath been: and from by-gone mercies received, *Thou haſt enlarged me when I was in diſtreſſe:* and from Gods grace, which is able to anſwer all objections from the mans unworthineſſe, or ill-deſerving: *Have mercy upon me, and hear my prayer.*

Ver. 2. *O ye ſons of men, how long* wil ye turne *my glory into ſhame?* how long *wil ye love vanity* and *ſeek after leaſing. Selah.*

3. *But know that the Lord hath ſet apart him that is godly for himſelfe: the Lord will hear when I call unto him.*

In the next place, after comfort received, hee triumpheth in Gods good will over all his enemies. *Whence learn,* 1. Though a godly man, when he is both perſecuted for righteouſneſſe, and mocked for his piety, may hang his head in his trouble for a little, til he goes to God with his complaint; yet after that he is comforted, hee wil be able to ſpeake a word to his mockers, and holily to inſult over them, time about; as after prayer, *David* here turneth him to ſpeake to the *ſons of men.* 2. Mockers of piety, when pious men are under affliction, doe bewray themſelves to be ſtil in the ſtate of nature, and deſtitute for the preſent of the Spirit of regeneration: For *David* calleth them, in relation to their ſinful condition, *O yee ſons of men.* 3. Though faith in God, and calling on him in trouble,

trouble, and innocency of life under perſecution, be the higheſt commendation, and glory of a man; yet the wicked, (though oft convinced of Gods goodneſſe to ſuch perſons) do not ſtand to reproach piety, as a matter of ſcorn, ſo oft as God doth ſuffer the godly to fall in calamity. *How long will ye turn my glory into ſhame?* 4. Meer natural men cannot be made wiſe, neither by the word of God, nor by experience in their own, and others perſons, to conſider that things of this earth, as temporarie riches, honour, and pleaſure, are nothing but vanity, and deceiving lies, which promiſe ſomething, and pay nothing but vexation of ſpirit, becauſe of guiltineſſe and miſery following upon the abuſe of them. *How long will ye love vanity, and ſeek after leaſing?* 5. The moſt ſatisfactory revenge, which the godly can deſire of their perſecuters and mockers, is, to have them turn converts, to have them recalled from the vanity of their way, and brought to a right underſtanding of what concerneth their ſalvation, whereunto the godly are ready to offer themſelves admoniſhers of them, and inſtructers, as here the Prophet doth, *O ye Sons of men, how long? &c. But know, &c.* 6. The cauſe of the worlds deſpiſing of piety in the perſons of Gods afflicted children, is the groſſe ignorance of the precious privildges of the Lords ſincere ſervants: the world cannot think that the godly in the midſt of their calamities are Gods peculiar jewels, choſen and called out of the world, for honouring of God; admitted to fellowſhip with God in this life, and appointed to dwell with him for ever. Therefore, *know*, ſaith *David*, as ſpeaking to ignorants, *That God hath ſet apart for himſelf, him that is godly.* 7. This is one of the priviledges of the godly, that how oft ſoever they are put to their prayers, by trouble or tentation, ſo oft they get audience, upholding, comfort, and delivery; as their croſſes doe abound, ſo doe their conſolations; as the Prophet teſtifieth, ſaying, *The Lord will hear me when I call upon him.* 8. The experience of one of the Saints concerning the verity of Gods promiſes, of the certainty of the written priviledges of the Lords people, is a ſufficient proof of the right which all his children have unto, and ground of hope for their partaking in the ſame mercies in their need; therefore *David*, to prove his generall doctrine ſet down in the firſt part of the *verſe*, he ſaith, *The Lord will heare me when I call unto him.*

Ver. 4. *Stand in awe and ſin not, commune with our own heart upon your bed, and be ſtil. Selah.*

5. *Offer the ſacrifices of righteouſneſſe, and put your truſt in the Lord.*

In the third place, he exhorteth his enemies to repentance and faith God; wherein as he laid downe the courſe which they ſhould keepe, to wit, to have their *judgment* wel informed in the principles of Religion, in the former verſe; ſo here in this verſe he will have their *heart* and *affections* reformed: and in the following verſe hee wil have their *actions* alſo reformed in relation to the duties of the firſt and ſecond Teble, and their actions to flow from their faith in God. *Whence learn*, 1. Repentance is not real and ſound, til the heart bee affected with the ſenſe of ſinne by-paſt, and fear of ſinning hereafter, and bee brought in ſubjection under the dreadful Majeſtie of God: therefore after inſtruction, *ver.* 2, 3. Hee ſaith here, *Stand in awe and ſinne not.* 2. The meane preſcribed of God for to make the heart ſenſible of its condition, is the ſerious and daily examination of the conſcience, poſing it to anſwer all interrogatories concerning the mans conformitie to Gods law, and that in *ſecret*, in the *night*, without diſtraction: for a man had neede to have his wits about him, when hee goeth to examine a deceitful thiefe: to this purpoſe ſaith hee, *Commune with your hearts on your beds.* 3. The fruit of daily, ſerious examination of the conſcience, concerning ſinne committed, is, to make a man humble, quiet, and ſubmiſsive to the Lord: this he inſinuateth in foretelling them that thus they *ſhall be ſtill, or ſilent*, not opening the mouth to excuſe their ſinnes, or to mock the godly. As for reformation of their lives in relation to the law of God, *ver.* 5. He teacheth, 1. That the formal diſcharge of the external ceremonies of Religion will not prove a man to be a true convert, or a ſincere penitent; but the true ſacrifice of Chriſts obedience unto the death, ſignified by the external ſacrifices, muſt bee looked unto; and the ſacrifice of thankſgiving and wel doing, and the dedication of the whole man to the ſervice of God, muſt teſtifie the truth of repentance. Therefore in oppoſition to the external ceremonial ſacrifice, hee commandeth to *offer the ſacrifices of righteouſneſſe.* 2. When a penitent hath for evidencing the ſinceritie of his turning to God, brought forth fruit ſuitable to repentance, hee muſt not lay weight upon his works, but lay all his confidence upon

God

Gods free grace, who juſtifieth the true convert by faith only: Therefore, after commanding them to offer the ſcrifices of righteouſneſſe, he directeth them, ſaying, *Put your truſt in the Lord.*

Vers 6 *There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us.*

7. *Thou haſt put gladneſs in my heart, more then in the time that their corne and their wine increaſed.*

8. *I will both lay me down in peace, and ſleep: for thou, Lord, only makeſt me dwell in ſafety.*

In the laſt place he commendeth his own bleſſed eſtate, and to enforce the former exhortation, he compareth the happineſs which the worldling doth ſeeke after, with the ſpirituall joy which is granted to the godly, and prefereth the laſt far before the other. Hence learn. 1. The blind worldlings, ignorant of what is truly good, are taken with inſatiable wiſhing, and ſeeking for ſome earthly thing, whereby they conceive they may be happy. Of theſe ſpeaketh he, ſaying, *There be many that ſay, Who will ſhew us any good.* 2. The truely godly joyne one with another, in ſeeking their felicity in Gods favour, and in the ſenſe of his reconciliation, and not in ſeeking the worldly mans choice: for in the oppoſition to the worldlings wiſhes, David with the reſt of the godly, ſaith, *Lord, lift thou up the light of thy countenance upon us.* 3. The comfort of Gods Spirit, and ſenſe of a mans reconciliation with God in Chriſt, is greater then any worldly joy can be, and is able to ſupply the want of riches, honors, and pleaſures worldly, and to ſeaſon, yea and ſwallow up the ſenſe of poverty, diſgrace, and whatſoever other evill. This David teſtifieth by his own experience, ſaying, *Thou haſt put gladneſs in my heart, more then in the time that their corn and wine increaſed.* 4. Faith in God, as it bringeth joy, ſo alſo peace unſpeakable, and paſſing underſtanding, in the midſt of trouble: This Davids experience teacheth alſo, *I will both lay me down in peace and ſleep*, notwithſtanding of all the oppoſitions the ſons of men made unto him. 5. Whether God do give means of ſafety, or none at all which can be ſeen, preſervation and ſafetie is his gift, and the making a man obſerve the

benefit of preſervation is another gift alſo: wherefore, *David* giveth the glory of both unto God, *Thou only makeſt mee dwell in ſafety.*

PSAL. V.

To the chief Muſician upon Nehiloth. A Pſalm of David.

David as a type of Chriſt, and one of the number of his afflicted followers, ſet forth in his affliction, as an example of exerciſe to others in after ages, doth pray for himſelfe, and againſt his Enemies, uſing ſundry arguments to ſtrengthen himſelf in his hope to be heard: Firſt, from the grace of God beſtowed on himſelfe to uſe the means, *ver.* 1,2,3. Secondly, From the juſtice of God againſt his wicked enemies, *ver.* 4, 5, 6. Thirdly, From his own ſtedfaſt purpoſe and deſire to continue in Gods ſervice, and to walk ſo uprightly, as the enemie ſhall not have advantage of him by his miſcarriage, *ver.* 7. 8. Fourthly, From the ripeneſſe of ſin in his adverſaries, which did prepare them for ſudden deſtruction, *ver.* 9, 10. Fifthly, From the certain hope of joy, and defence, and ſpirituall bleſſing to be beſtowed on himſelf and all believers, out of the free love and favour of God toward them, *ver.* 11, 12.

Ver. 1. *GIve eare to my words, O Lord, conſider my meditation.*

2. *Hearken unto the voice of my cry, my King and my God: for unto thee will I pray.*

3 *My voice ſhalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.*

In

In his ſtrengthening of his hope to be heard, from the grace of God beſtowed on him, to uſe the means for obtaining a good anſwer, *Learn*, 1. When the Lord giveth us a mouth to ſpeak to him, there is ground of hope hee will grant an eare to us; for ſo reaſoneth *David*, *Give ear to my words, O Lord.* 2. In time of trouble, the heart hath more to ſay to God, then words can utter; and what a man cannot expreſſe, the Lord wil take knowledge of it, no leſſe then of his words; This the prophet hopeth for, ſaying, *Conſider my meditation.* 3. When extremity of danger forceth a way to the Lord, the believers neceſſity hath a voice, lowder then his expreſſed words, and whereunto the Lord will give eare; *hearken to the voice of my cry.* 4. It is a point of ſpirituall wiſedome for the helpe of our faith, to take hold of thoſe relations we have to God, whereby we may expect what we pray for, as *David* doth here, when we would have protection and delivery, ſaying; *My King, & my God.* 5. Faith knoweth no other to pray unto for helpe, ſave God alone, nor any other way to be helped, ſave by perſeverance in prayer; *For unto thee will I pray*, ſaith he. 6. Reſolved Importunity in prayer muſt bee joyned with taking hold of the firſt and fitteſt opportunity offered for prayer: *My voice ſhalt thou hear in the morning, O Lord*, ſaith hee. 7. Calling on God in trouble, with dependance on him, doth give hope of audience, and deliverie by him, by way of a convincing Syllogiſme, whereof the promiſe of deliverie made to ſuch as call on the name of the Lord in the day of trouble, is the firſt propoſition; the conſcience of reſolved calling on him maketh the aſſumption or ſecond propoſition; and faith concludeth the expection of deliverance; for the prophets reaſoning is this in effect, whoſoever they be, that pray to the Lord in their trouble, thou wilt hear them: But I doe pray to thee, and do reſolve to continue praying: Therefore thou O Lord wilt hear me.

V. 4. *For thou* art *not a God that haſt pleaſure in wickedneſſe: neither ſhall evil dwel with thee.*

5. *The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.*

6. *Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhorre the bloody and deceitful man.*

In the ſecond place, he reaſoneth from the juſtice of God againſt his enemies: Whence learn, 1. The worſt qualities

in the adverſaries of the Godly, doth furniſh good matter of Faith and Hope to the beleever to be rid of them: for this uſe doth *David* make of the wickedneſſe of his enemies in theſe three verſes. 2. Such as take pleaſure in ſin, God cannot take pleaſure in them: *Thou art not a God*, ſaith he, *that haſt pleaſure in wickedneſſe*: And ſuch as wil not part with ſin, God ſhal ſeparate them from his companie; for it is ſaid, *Neither ſhall evil dwell with thee.* 3. Let wicked men ſeem never ſo wiſe Polititians among men, yet ſhal they be found mad fools before God, ſelling heaven for trifles of the earth, holding war with the Almighty, and running upon their own deſtruction in their ſelf-pleaſing dreams, to the loſſe of their life and ſtate, temporal and eternal. For the *fooliſh* (ſaith he) *ſhall not ſtand in thy ſight.* 4. Such as make iniquitie their worke, ſhal have the effects of Gods hatred for their wages: for *Thou hateſt all the workers of iniquity.* 5. The enemies of Gods people, whiles by ſlanders and lies they murther the innocent, do draw upon themſelves ſwift damnation from God: *Thou ſhalt deſtroy them that ſpeak leaſing*, ſaith he. 6. Falſhood and crueltie which are the characters of the foes of the godly, are abomination to the Lord, which he cannot endure: *Thou wilt abhor the bloudie and deceitful man.*

Verſ. 7. *But as for me, I will come* into *thy houſe, in the multitude of thy mercies*: and *in thy feare will I worſhip toward thy holy Temple.*

8. *Lead me, O Lord, in thy righteouſnes, becauſe of mine enemeis, make thy way ſtraight before my face.*

In the third place, he reſolveth that what ever the enemy ſhal do, he will walk as God hath commanded him: with reſolution to ſerve God in ſincerity, as alſo a profeſſion of hope to enjoy the ſociety of his Saints in Gods publicſt Worſhip: and to this end he prayeth he may be kept ſtraight in his walking, that the enemy might have nothing wherewith to repreach him. *Hence Learn*, 1. Though the Godly want not the conſcience of their own ſins, when they ſpeak of the ſins of their enemies, yet there is a difference between them and the wicked, in reſpect the Godly are humbled in the ſenſe of their ſins, are brought to the acknowledgment of their need of mercy, and do flee to God for having mercy, and to the

the *multitudes of mercies*, as they ſee the multitude of their ſins: and therefore ſaith hee of himſelf, in oppoſition to the wicked, *But as for me, I wil come into thy houſe, in the multitude of thy mercies.* 2. The faith which the godly have in the mercies of God, doth encourage them to follow the ſervice of God; and in ſome caſes doth give them hope to be looſed from the reſtraints which doe hinder them from enjoying the publick Ordinances: *I will come into thy houſe, in the multitude of thy mercies.* 3. The right temper of the heart of a true Worſhipper, is feare before God: *In thy feare will I worſhip.* 4. Under the ſenſe of ſinfulneſſe and unworthineſſe, faith muſt be ſupported by looking toward Jeſus Chriſt, prefigured by the Tabernacle and Temple. *In thy feare*, ſaith hee, *I wil worſhip toward thy holy Temple.* 5. When the Godly are under trouble from their enemies, and under tryal by other ſorts of exerciſe, they are no leſſe feared for their miſcarriage and offending the Lord, then they are feared for what their enemies can doe againſt them; Therefore, *Lead mee O Lord, in thy righteouſneſſe*, ſaith hee. 6. So much the more as the godly are ſenſible of their own blindneſſe, and weakeneſſe, and readineſſe to go out of the right way; ſo much the more doe they call for, and depend upon Gods directing of them. *Lead me*, ſaith hee; As one that ſeeth not, or as one who is not able to hold a right courſe, without a guide. 7. If the godly man take a ſinful courſe, to be relieved from his trouble, the enemie is hardned in his wicked courſe, by this means to blaſpheme the profeſſion of Piety, as meere hypocriſie, and ſo God is provoked to let the enemie prevaile, becauſe the miſcarriage of the godly hath made way to him; for avoiding of which inconvenience, he prayeth: *Lead mee, in thy righteouſneſs becauſe of my enemies.* 8. The deceitfulneſſe of ſin, the ignorance of what is expedient and lawful in a particular caſe, the miſt of private affections, and the example of ill counſel of the World, are ready to make a man miſtake the right way, except the Lord make clear what is his duty: Therefore ſaith he, *Make thy way ſtraight before my face.*

Ver. 9. *For* there is *no faithfulneſſe in their mouth, their inward part* is *very wickedneſs: their throat* is *an open ſepulchre, they flatter with their tongue.*

10. *Deſtroy thou them, O God, let them fal by their own counſels: caſt them out in the multitude*

of their transgressions, for they have rebelled against thee.

In the fourth place he strengtheneth his hope to be helped, because his enemies sins were ripe for judgment. *Whence learn,* 1. Among other motives to make the godly take heede of their carriage in time of trial, this is one, they have to doe with a false world, and hollow hearted men, who will make false pretences of what is not their intentions, and will make promise of what they mind not to performe, and wil give none but rotten and poisonable advice, fairded with false flattery, and all to deceive the godly, and draw them in a snare. This is it, he saith, *For there is no faithfulnesse in their mouth, their inward part is very wickednesse, their throat is an open sepulchre, they flatter with their tongue*: and this is the nature of all carnal men, when it cometh to the point of defending Gods cause in time of trial. 2. Though this prayer bee not to be drawne in imitation against particular persons, by us who have not so infallible revelation of mens state before God, yet is it a propheſie against all the irreconcilable enemies of God, and of his people, against whom the Spirit of God maketh imprecation here, saying, *Destroy thou them O God.* 3. There is no need of any other means to destroy the Lords enemies, then their own devices: The very course they take to establish themselves, will serve for their owne ruine. *Let them fal*, saith he, *by their own counsel.* 4. The certain cause of the ruine of the persecuters of Gods people, is the ripenesse and ful measure of their sinnes. *Cast them out* (saith he) *in the multitude of their transgressions.* 5. The oppsing of truth, and of the Ordinances of God, in the person of his servants who stand for the same, is not simply the opposing of mortal men, but the opposing of God, whose quarrel it is; Therefore, saith hee, *They have rebelled against thee.*

Ver. 11. *But let all those that put their trust in thee, rejoyce: let them ever shout for joy, because thou defendest them: let them also that love thy Name, be joyful in thee.*

12. *For thou LORD, wilt blesse the righteous, with favor wilt thou compasse him, as with a shield.*

In the last place, he maketh his prayer for all the godly, militant in this warfare with himselfe, that they may share together

gether in the Lords favour. *Heare learne*, 1. Perſecution for righteouſneſſe is a cauſe common to all believers, wherein they ſhould all joyn, and pray one of them for another, and ſeeke for a joyful out-gate each to other in their owne time. for this cauſe, after prayer againſt enemies, he ſaith, *But let all that truſt in thee rejoyce.* 2. The manifeſted care of God for his people, in protecting and delivering them from their enemies, is matter of exceeding joy to his people, becauſe hee is glorified herein, and his Church is preſerved: *Let them ever ſhout for joy, becauſe thou defendeſt them.* 3. Such believers as have gotten grace to love Gods name, (albe it it be not yet given unto them to ſuffer for his Name) are allowed to ſhare in the joy of victorious ſufferers. *Let them alſo that love thy Name,* ſaith he, *be joyfull in thee.* 4. The perſon who is juſtified by faith, and ſtudieth unto holineſſe, is an heir of Gods bleſſing, whether he be leſſe or more taken notice of by the world, whether entred in the conflict with perſecuters or not: *For thou, O Lord, wilt bleſſe the righteous.* 5. The favour and good wil of God toward his own, is a ſtrong and glorious defence to them; it is a crowning ſhield, a ſhield compaſſing a man round about like a glorious Diadem, a ſhield very handſome and ſtrong, which the believer ought to gripe wel, and hold faſt, and manage warily, and oppoſe it to every aſſault of the adverſary: a crowning ſhield, which cirkleth the man round about, and keepeth off the dint of the adverſaries weapon, even when the purſued believer is not aware: *With favour wilt thou compaſs him as with a ſhield.*

PSALM VI.

To the chief Muſician on Neginoth upon Sheminith, A Pſalm of David.

Another experience of *David*, uſeful to be known by all the children of God, who are ſubject to the like exerciſe; wherein *David* being under the ſenſe of the Lords heavie hand upon his body and ſpirit, prayeth for the removal of felt wrath, *ver.* 1. 2, 3 Next prayeth for the renewed feeling and experience of Gods mercy towards him,

him, laying forth his lamentable condition before the pitiful eye of God, *ver.* 4, 5, 6, 7. After which, being heard and comforted, in the third place, he defieth, and triumpheth over all his enemies, *ver.* 8, 9.

Ver. 1. *O Lord, rebuke me not in thine anger, neither chasten mee in thy hot displeasure.*

2. *Have mercy upon mee, O Lord, for I am weak, O Lord heal me, for my bones are vexed.*

3. *My soul is also sore vexed: but thou, O Lord, how long?*

From his prayer for removal of wrath, Learne, 1. It is possible, that a true believer, who hath been oft times refreshed with the sense of Gods favour, may by some sad exercise have his conscience so wakened in the sense of sinne, as hee can feele nothing but wrath, and fear of cutting off; as this experience of *David* maketh manifest. 2. There is no relief in such case, save to set faith on work, whatsoever bee felt or feared, and to seek mitigation and deliverance of God, as the Prophet doth here. 3. Even the fatherly wrath of God, and far more the apprehension of hot displeasure of an angry Judge, is unsupportable to a soule that knoweth God, and hath ever tasted of his favour before: *Rebuke me not in thy wrath*, saith he. 4. There is as much ground of faith holden forth in the Lords Name *Jehovah*, (importing his unchangeable being, and his constancy in his promises) as to ground a prayer upon it, for obtaining the change of a mans case to the better, in the hardest condition imaginable; *O Lord*, or *O Jehovah*, (saith hee) *Rebuke me not in thy wrath*. 5. Though sense feel wrath, and see nothing but hot displeasure, yet faith can pierce through clouds, and *bespeake* mercy: *Have mercy on me, O Lord*, saith *David*, in the midst of this sad condition. 6. Though sinne doth provoke anger, yet the misery and inability to subsist, presented unto God, is the object of mercy, and a motive to faith to expect compassion: *Have mercy on me*, saith he, *for I am weak*. 7. When sinne hath drawne on sicknesse, or any other danger, let pardon of

sin

in be first sought, and after that, the removing of the stroke; or first, hee saith, *have mercy on mee*, and then, *heale mee*. 8. The Lord can make the strongest and most insensible part of a mans body, sensible of his wrath, when he pleaseth to touch him; for here *Davids bones are vexed*. 9. Anguish of Spirit and torment of conscience, is heavier then any torture of body, as, *my soul is also vexed*, doth import. 10. The Lords apprehended absence in trouble, and delaying to answer the supplicant, putteth a load above a burthen, and surpasseth all expression of words; for here his speech is cutted, *But thou O Lord, how long?*

Ver. 4. *Returne, O Lord, deliver my soule: O save me for thy mercies sake.*

5. *For in death there is no remembrance of thee, in the grave who shal give thee thanks?*

6. *I am weary with my groaning, all the night make I my bed to swimme, I water my couch with my tears.*

7. *Mine eye is consumed because of grief; it waxeth old, because of all mine enemies.*

In the next place he prayeth for a renewed sensible experience of Gods mercy to him, because of his pitifull condition. *Wherein learn*, 1. A renewed blenk of the Lords countenance will satisfie a soule in greatest distresse: Therefore *David* craveth this for a remedie of all his sorrow, *Returne, O Lord*. 2. If desertion continue, feare of perishing utterly doth present it selfe; as this prayer insinuateth, *O Lord, deliver my soul*. 3. The only time to spread the praise of God, by making mention of him before them that know him not, is the time of this life: *For in death there is no remembrance of thee*. 4. The Christians love of life, should proceed from the love of honouring of God in this life, (where it may inlarge Gods glory, before them who may be profited by preaching of his praise) and should be preferred to our own contentment for a time in heaven, so long as God pleaseth to take service of us here. For this is the force of the Prophets reasoning, *In the grave who shal give thee thanks?* Our place waiteth for us, and no man can take it over our head, while wee on earth are induring toyling and trouble, to bring more to heaven with us. 5. A true desire and purpose to glorifie God in this life, to the edifying

fying of others, may give hope of ſome prolonging of life, and aſſurance of not periſhing for ever: for *Davids* hope to be heard doth run here upon this ground. 7. The moſt laſting, preſſing, and piercing ſorrow that ever ſoul felt, is from the ſenſe of ſinne, and of Gods diſpleaſure for it, as the Prophets expreſſion here doth give evidence. 8. The exerciſe of the godly under the ſenſe of Gods diſpleaſure, may be very heavy, and of long continuance; The prophet is *weary with his groaning, & his eyes conſumed with grief.* 9. No delay of comfort, no ſenſe of ſinne, no fear of Gods utter diſpleaſure can be a reaſon to the believer to ceaſe from prayer, and dealing with God for grace; for the Prophet is *weary*, but giveth not over; only his condition is the matter of freſh mourning to him night and day, and powring out of tears in the Lords boſome: *All the night maketh hee his bed to ſwim, and watereth his couch with his tears.* 10. The inſulting of enemies over the godly when the Lords hand is heavy upon them, becauſe it reflecteth upon Religion and upon Gods glory, is a main ingredient in the ſorrow of the godly: *Davids* eye had waxen *old and dim with griefe, becauſe of all his enemies.*

V. 8. *Depart from mee all yee workers of iniquity: for the Lord hath heard the voice of my weeping.*

9. *The Lord hath heard my ſupplication, the Lord wil receive my prayer.*

10. *Let all mine enemies be aſhamed and ſore vexed: let them return* and *be aſhamed ſuddenly.*

In the third place *David* defyeth all his enemies, being comforted by the light of Gods countenance, and lifted up in his ſpirit. *Whence Learne*, 1. The Lord can ſhortly change the chear of an humble ſupplicant, and raiſe a ſoule *trembling* for feare of wrath, to a triumphing over all ſort of adverſaries, and over all tentations to ſinne ariſing from them, for the return of the Prophets prayer maketh him ſay, now, *Depart from me all ye workers of iniquity.* 2. The Sacrifice of a contrite ſpirit, offered by a believer, the Lord will not deſpiſe; *For the Lord heard the voice of the Prophets weeping.* 3. The hearing of our prayer ſhould be thankfully obſerved and made uſe of, for ſtrengthening our faith in prayer afterward: For after the Prophet hath ſaid, *The Lord hath heard*

my ſupplication; he addeth, *The Lord will receive my prayer.* 4. The enemies of the godly ſhal all of them be diſappointed of their hopes, and aſhamed for their attempts againſt them, and filled with vexation for their pains; for this prayer furniſhed by the Spirit *(verſ.* 10) to one of the godly againſt his wicked enemies, is a prophecie againſt all the reſt of the enemies of the godly, in all ages.

PSAL. VII.

Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh the Benjamite.

The Prophet as a type of Chriſt myſtical, and an example of Chriſtians ſuffering, being ſlandered of treaſon againſt his Prince, by one of the courtiers, firſt fleeth to God for delivery, *ver.* 1, 2. Secondly, cleareth his innocencie, *ver.* 3, 4, 5. Thirdly, requeſteth the Lord to judge between him and his enemies, *ver.* 6, 7, 8, 9. And fourthly, in prayer is made confident, that the Lord will plead for him againſt his enemies, *ver* 10, 11, 12, 13. and will returne their deviſed miſchief againſt him, upon their owne head, *ver.* 14, 15, 16. Whereupon in the laſt place he promiſeth praiſe to God for his righteous judgement, *ver.* 17.

Ver. 1. O *Lord, my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me:*

2. *Leſt he teare my ſoul like a Lion, renting it in pieces, while* there *is none to deliver.*

AS to the firſt part, wherein he fleeth to God to bee delivered from the bloody tongues of calumniators; *Learn,*

1. It

1. It is a part of the exerciſe of Chriſts ſervants, to bee ſlandered as Traitors to their lawful Magiſtrates, as *David* was by *Cuſh*, a flattering courtier. 2. God who is able to clear the innocent, and to defend them from malice, is in this caſe to be run unto, and uſe is to be made of faith in him, and our Covenant with him, for reliefe from all adverſaries, as the Prophet doth here. 3. If God do not interpoſe himſelfe, for defence of his unjuſtly ſlandered Servants, there is nothing to be expected from wicked enemies inraged, but mercileſſe beaſtly crueltie, as is ſhowne in Davids experience.

Ver. 3. *O Lord my God, if I have done this, if there be iniquity in my hands.*

4. *If I have rewarded evil unto him that was at peace with me, (yea, I have delivered him that without cauſe is my enemie.)*

5. *Let the enemie perſecute my ſoule, and take it; yea, let him tread downe my life upon the earth, and lay mine honour in the duſt. Selah.*

In the ſecond place, wherein hee cleareth his own innocency, *Learn* 1. Though innocency cannot exempt a man from being unjuſtly ſlandered, yet it will furniſh him with a good conſcience, and much boldneſſe in the particular, before God; as here is ſeene, *ver.* 3,4. 2. The more a man doth render for evil good, the more confidence ſhall hee have, when hee cometh to God; for innocencie ſerved David for this good uſe, *That hee had delivered Saul, who without cauſe was his enemie, verſ.* 4. 3. He that is conſcious of doing, or intending injury to his neighbour, will have his own conſcience againſt him, in the time when hee meeteth with a greater injury done to him, and in that caſe will be forced to juſtifie Gods righteouſneſſe againſt himſelfe, as Davids conditional prayer doth here imoort, *ver.* 5.

V. 6. *Ariſe, O Lord, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the judgement that thou haſt commanded.*

7. So

7. *So ſhall the Congregation of the people compaſſe thee about; for their ſakes, therefore returne thou on high.*

8. *The Lord ſhall judge the people: judge me, O Lord, according to my righteouſneſſe, and according to mine integrity that is in me.*

9. *Oh let the Wickednesſe of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.*

In the third place, hee prayeth that God would judge betweene him and his enemies: *Whence learne*, 1. Though the Lord for the tryal and exercise of his children, ſit ſtill as it were, for a time, when men are about to oppreſſe them; yet will hee in due time manifeſt himſelf to be no idle ſpectator of wrong, but a juſt defender of the oppreſſed, and avenger of the injurious, *He wil ariſe in anger, and lift up himſelfe.* 2. When our enemies are deſperately malicious, and nothing can mitigate their fury; let the conſideration of Gods juſtice mitigate our paſſion: *for he wil ariſe in anger againſt them.* 3. There is no leſſe juſt zeale in God, to defend his owne oppreſſed people, then there is malice in the wicked, to wrong them: *For his riſing in anger,* is here oppoſed *to the rage of the enemies.* 4. Albeit judgment againſt the oppreſſour be not at the firſt executed, yet God in his Word hath given out ſentence againſt them, and in his active providence, hath prepared means and inſtruments for execution thereof in due time; *When hee ſhall awake to execute the judgement which hee hath commanded*, or given order for. 5. When the Lord ariſeth to judge his enemies, then the Lords people will draw warmly unto him, and as it were, *compaſſe him round about.* 6. In calling for juſtice upon the wicked enemies of Gods people, wee ſhould not be led with private paſsion, or deſire of revenge, but with deſire of Gods glory, and edification of his people: for their ſakes prayeth he, *return thou on high*, or aſcend to thy Tribunal Seat. 7. Principles of Religion, whereof we may have uſe in our exerciſes, ſhould be ſolidly digeſted, that we may apply them readily to uſe, as neede requireth, for ſtrengthening of our faith, and prayer to God: for when the Prophet hath ſetled his faith upon the Doctrine

of

of *Gods judging and executing juſtice in favours of his people*, in the general, hee applyeth it to his own particular, ſaying, *judge me O Lord.* 8. When a man hath made peace with God about all his ſins, upon the termes of grace and mercy, through the Sacrifice of the Mediatour, he may in compariſon with his injurious enemies, in a particular cauſe, appeale to Gods juſtice to decide the controverſie; as here the Prophet doth, ſaying, *Judge me according to my righteouſneſſe, O Lord, and mine integrity that is in me.* 9. When a proceſſe hath beene lying long before God, and the controverſie between the godly and their perſecuters is not yet decided, the godly may put in a bill for paſſing the decree, and executing of the ſentence, as here is done: *Oh let the wickedneſſe of the wicked come to an end, &c.* 10. The upright man needs not to fear that his enemies ſhall obtain a decree in their favours, or ſuſpenſion, or reduction of the ſentence pronounced: *For the righteous God tryeth the heart and the reins.*

Ver. 10. *My defence is of God, which ſaveth the upright in heart.*

11. *God judgeth the righteous, and God is angry with the wicked every day.*

12. *If hee turne not, he wil whet his ſword; hee hath bent his bow, and made it ready.*

13. *Hee hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecuters.*

14. *Behold he travelleth with iniquity, and hath conceived miſchiefe, and brought forth falſhood.*

15. *Hee made a pit, and digged it, and is fallen into the ditch which hee made.*

16. *His miſchief ſhall return upon his owne head, and his violent dealing ſhal come down upon his owne pate.*

In the fourth place is the anſwer of his prayer, viz. aſſurance given of delivery to him, and of judgment on his enemies: Whereupon the ſupplicant giveth thanks to God.

Whence

Whence learne, 1. The fruit of faith joyned with a good conſcience, is acceſſe to God in prayer, confidence, peace and tranquillity of mind, mitigation of trouble, protection and deliverance, as the Prophets experience here doth prove. 2. Victory granted unto faith, after wreſtling with darkneſſe, is ſatisfactory to the ſoul of the godly, as if all that the believer did hope for were perfected; for he is now clear to ſay, *My defence is of God, &c.* 3. Whatſoever we doe thinke in the time of tentation, neither juſtice againſt the wicked, nor mercy toward the godly is idle; for Gods Word and Workes do ſpeake mercy to the one, and wrath to the other, every day; all things are working for the ones good, and for the others dammage continually; *For God judgeth the righteous, and is angry with the wicked every day.* 4. God delayeth the execution of his judgement on the wicked, to lead them to repentance; for here *God hath whet his ſword to ſtrike, if the wicked turn not.* 5. If repentance intervene not, the deſtruction of the wicked is inevitable: *If he turn not, the inſtruments of death are prepared, and the arrowes directed towards the perſecuters.* 6. It is a matter of no ſmal pains that the ſinner is put unto, to ſerve the Divel and his owne corrupt affections, *hee travelleth* as with a child, he digs a pit, one of the hardeſt pieces of worke to ſlaves. 7. When once the wicked hath conceived miſchiefe, hee cannot reſt till hee bring his purpoſe to action, that his ſinful thoughts may be wrought in effect: *Hee conceiveth miſchief, and travelleth with iniquity.* 8. The adverſary of Gods people ſhall have no profit of all his labour, but ſhall be met with diſappointment, *Hee bringeth forth falſhood*, and the evil which is moſt contrary to his hope and intention ſhall befall him: *Hee is fallen in the ditch which hee made, and his miſchief ſhall returne upon his own head, &c.* as a ſtone throwne up againſt heaven, returneth upon the head of him who did throw it.

Verſ. 17. *I will praiſe the Lord according to his righteouſneſſe: and will ſing* praiſe *to the Name of the Lord moſt high.*

In the laſt place he promiſeth praiſe, and cloſeth his ſong ſo. *Whence learn*, 1. The iſſue of the hardeſt exerciſe of the godly, is comfort to their ſouls, and praiſe to God, as here we ſee. 2. When faith is ſenſibly ſatisfied, and ſetled in aſſu-

rance of what was promiſed, it will be glad and give thanks for what is to come, as if it were in poſſeſſion alreadie: ſo ſpeaketh this concluſion, *I will praiſe the Lord*, and *I will ſing praiſe to the name of the Lord.* 3. Let the party oppoſer of the godly be never ſo powerful and violent, and his place in the world never ſo high, faith may ſet to its ſeal, that God ſhal maſeſt himſelf a righteous Judge in power and authority above the higheſt oppreſsing powers on earth: *I will ſing praiſe to the Name of the Lord moſt high.*

PSAL. VIII.

To the chief Muſician upon Gitteth, A Pſalm of David.

To the end the Prophet may commend the glory of Gods grace toward man, hee firſt admireth his glory in the works of Creation and Providence, which are able to ſtop the mouths of all blaſphemous Atheiſts, *ver.* 1,2. In the ſecond place, he admireth the Lords love to man above all other, even the moſt glorious creatures, *ver.* 3,4. Thirdly, he ſetteth out this grace of God to man, in the Incarnation, humiliation, and exaltation of Chriſt for mans cauſe, and for reſtoring of redeemed man in Chriſt, to their right unto, and over the viſible creatures. *ver.* 5,6,7,8. and cloſeth the Pſalme, with the admiration of Gods glory in all the Earth *ver.* 9.

Ver. 1. O *Lord our Lord, how excellent is thy Name in all the earth! Who haſt ſet thy glory above the heavens.*

2. *Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtil the enemie and the avenger.*

From his admiration of Gods glory in the workes of Creation

Creation and Providence, *learn* 1. The godly are not alwaies born downe with trouble; Sometime they have liberty to goe, and delight themselves in the beholding of Gods glory and goodnesse towards themselves, as the whole Psalme sheweth. 2. The mysterie of the glory of God, in his workes of Creation and Redemption, is such, as none save the eye spiritually illuminate by his spirit, can see it: And he that seeth it, cannot but be ravished therewith, when he doth discerne it; and none can sufficiently comprehend it, or take it up fully, save God himselfe. Therfore the Prophet directeth his speech full of admiration, wholly to the Lord, throughout all the Psalme. 3. The glory of the Lord is greatly sweetned unto the godly, in the time of their praising of his Majestie, when they consider their own Interest in him, as in their own *propriety*. Therefore saith he, *O Lord our Lord, how excellent is thy name*! 4. No words are sufficient to set out the glory of the Lord, not only as it is in it selfe, but even as it is discovered to a spirituall understanding; Therefore by way of admiration, must he cry out, *How excellent is thy Name*! 5. The heavens and celestial lights shining from above, do speake much of Gods glory; but in effect his glory is greater then they can hold forth; *for his glory is set above the heavens*. 6. Albeit the glory of the Lord doth fill the world, yet hath he enemies of his glory, to wit, profane and godlesse persons, Athiests, Epicures, and persecuters of his people and truth; For here are *enemies* spoken of, and *avengers*, opening blasphemous mouths against him, and his people, as if God, and his people, had injured them. 7. Not only the providence of God in new borne babes, framing them in the belly, providing nourishment unto them when they are borne, and making them to suck the brests; but also the giving of saving knowledge to some of them, in their tender years, is able to refute all Atheists and profane despisers of the glory of the Lord; *for out of the mouth of babes and sucklings he hath ordained strength*, or strong conviction, *to still the enemie and the avenger*, and put him to silence. *Matthew* 21.26.

Ver. 3. *When I consider the heavens, the worke of thy fingers, the Moon and the Stars which thou hast ordained*;

4. *What* is *man that thou art mindfull of him?*

and the ſon of man that thou viſiteſt him?

From his admiration in Gods reſpect, and love to man above all other creatures, *Learne*, 1. The weakneſſe and unworthineſſe of man, conſidered both in himſelfe, and compared with his glorious creatures made for his uſe, do commend the bounty of God to man, and make it a matter of great admiration. For when the prophet conſidereth the glorious heavens &c. he asketh *What is man? &c.* 2. Man of all the creatures is moſt eſteemed and taken care of by God. For hee is mindful of man, and daily viſiteth him.

Ver. 5. *For thou haſt made him a little lower then the Angels, and haſt crowned him with glory and honour.*

6. *Thou madeſt him to have dominion over all the works of thy hand; Thou haſt put all things under his feet.*

7. *All ſheep and oxen, &c. and the beaſts of the field.*

8. *The fowl of the air, and the fiſh of the ſea,* **and whatſoever** *paſſeth thorow the paths of the ſeas*

In the third place, hee looketh on man conſidered in his Creation before the fall, and as he is in his head Chriſt (who is God incarnate, humbled and exalted for mans cauſe after the fall) reſtored to what hee loſt by the fall. *Whence learne*, 1. Looke unto man in his creation, and God hath given him the place, in order of dignity, above all the creatures viſible, next unto heavenly Angels: *Thou haſt made him a little lower then the Angels.* 2. Looke unto man after his fall, reſtored by Chriſt unto his place, and in this reſpect hee is eſtabliſhed in that dignity to be next unto the glorious Angels: *Thou haſt made him a little lower then the Angels.* 3. Looke unto man in our Head Chriſt Jeſus, God incarnate, and there man is wonderfully exalted in regard that for reſpect and love to man, the Man Chriſt being very God, is humbled unto the death of the croſſe. And in this ſenſe doth the Apoſtle, *Heb.* 2. 7, 9. take this place, *Thou madeſt him a little lower then the Angels for the ſuffering of death.* 4. Looke unto man in Chriſt Jeſus, after his reſurrection, and in his glorification; *God hath crowned him with glory and Majeſtie.* 5. It is no

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ſmall point of dignifying man, that all believers have by Chriſt this title of Heirſhip, with lawful uſe and poſſeſſion of the creatures recovered and reſtored unto him: *Thou madeſt him to have dominion over the works of thine hands.* 6. As there is nothing which may doe man good ſervice, which God hath not granted man dominion over in and through Chriſt, ſo there is nothing can harm him, but he hath put under Chriſts feet and under beleevers feet in and through Chriſt, to wit, ſinne and Satan, and all our enemies, and Death the laſt enemy; *Hee hath put all things under his feete*, as the Apoſtle gathereth, 1 *Cor.* 15. 26. 7. Chriſt ſhall not lay downe his kingdome which he hath in his Church, and over all her enemies, till hee hath put downe all rule and authority, and power againſt him and his Church, and have ſubdued all enemies under himſelfe. *For hee muſt reigne till hee hath put all things under his feete*, as the Apoſtle collecteth, 1 Cor. 15.25. 8. Nothing is excepted or exeemed from being ſubject to Chriſt, as man, no not the holy Angels (who are made miniſtring Spirits, to ſerve believers) but only God, eſſentially conſidered, he only is excepted. *For he hath put all things under his feet; but when he ſaith all things are put under him, it is manifeſt that he is excepted who did put all things under him*, as the Apoſtle proveth from this place, 1 Cor 15.27.

Ver. 9. *O Lord our Lord, how excellent is thy Name in all the earth!*

Hee cloſeth the Pſalme as he began it with admiration: *Whence learne*, 1. The praiſes of our Lord, and the excellency of our covenant right, and Intereſt in him, are worthy again and again to be conſidered, and that God ſhould bee proclaimed Lord of us whom hee hath lifted up to ſo high a Dominion. Therefore is this verſe repeated again. 2. When a man hath begun to declare ſome reaſon of his wondering at the glory of God, manifeſted in the whole world, and ſpecially in his Church, he muſt give over the ful explication of this glory, and cloſe as he begun, with wondring ſtil as here the ſame exclamation of wondring at the excellency of Gods glory concludeth the Pſalme, as it did begin it, *O Lord our Lord, how excellent is thy Name in all the earth!*

PSAL. IX.

To the chiefe Musician upon Muth-Labben. A Psalme of David.

Here is Davids song of praise to God, first, for his own exeperience of Gods goodnesse towards himselfe, and Gods righteous Judgment against his enemies, ver. 1,2,3,4. Secondly, for the Lords readinesse to do the like worke, in favours of all the godly, ver. 5 6,7,8,9,10 Thirdly, hee exhorteth the godly to praise God with him, ver. 11,12. Fourthly, he prayeth for his owne deliverie out of his present distresse, ver. 13,14. Fifthly, he hath assurance of the overthrow of all his enemies, ver. 15, 16,17,18. And last of all, for the execution of this overthrow, hee heartily prayeth, ver. 19,20.

Ver. 1. *I Will praise* thee, *O Lord, with my whole heart, I wil shew forth all thy marvellous works.*

2. *I Wil be glad and rejoyce in thee: I will sing* praise *to thy name, O thou most high.*

5. *When mine enemies are turned back, they shall fal and perish at thy presence.*

4. *For thou hast maintained my right and my cause, thou satest in thy throne judging right.*

FRom the first part of this song of praise, Learne, 1. The exercise of the Saints in variety of troubles doth occasion the setting forth of the glory of God in all his attributes, as in this Psalme is shewne. 2. When the heart is enlarged with the sense of Gods goodnesse, the work of praising God will be more heartily undertaken, and a large heart will make a

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loosed tongue and an open mouth, to set forth his glory. *David will* now *praise the Lord with his whole heart.* 3. One worke of Gods wonderful goodnesse useth to call for another that they may goe forth together in each others hands to set forth his excellency; as here *David wil shew forth all his wonderfull works.* 4. A lover of the glory of God, cannot rest til he communicate with others what he knoweth of the Lords wonders: *he wil shew forth* (for others upstirring) *all the Lords marvellous works.* 5. Not any benefit or gift received of God, but God himselfe, and his free favour is the matter of the believers joy: *David will be glad and rejoyce in God himselfe.* 6. It is not enough to have joy in our heart in the Lord, but it is his glory, that the joy which we have in him, be openly known as occasion offereth: therefore *will David sing praises to the name of the Lord most high.* 7. The way of giving God the glory in every action, and in special of our victories over our enemies, is to acknowledge him to bee the chief worker thereof, and the creatures to be but instruments by whom hee turneth the enemie back: for *the enemie falleth and perisheth at his presence.* 8. As for time by-gone God should have the glory of what is done, so must wee consecrate the glory of what shal bee done, and of what we would have done altogether to the Lord; therefore also for time to come *David* speaketh, *When mine enemies are turned back,* (to wit, by thy power) *they shal fall at thy presence.* 9. Were a cause never so right and just, it requireth Gods power for keeping it on foot: the justnesse of the cause must not be relyed on, but God must have the trust of the cause, and the glory of maintaining of it: *David* acknowledgeth *God the maintainer of his right and cause.* 10. What Judge soever shal condemne us unrighteously, there is a higher Judge to judge the cause over againe, and the parties also: who when he sheweth himselfe, should be glorified in his justice by us; *Thou sittest in the throne judging right,* saith *David,* after he was condemned of the Judges of the Land.

Ver. 5. *Thou hast rebuked the Heathen, thou hast destroyed the wicked; thou hast put out their name for ever and ever.*

6. *O thou enemy, destructions are come to a perpetuall end: and thou hast destroyed Cities, their memorial is perished with them.*

7 *But the Lord ſhall endure for ever: he hath prepared his throne for judgment.*

8 *And hee ſhall judge the world in righteouſneſſe, hee ſhall miniſter judgement to the people in uprightneſſe.*

9 *The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble.*

10 *And they that know thy Name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.*

In the ſecond place, hee foreſeeth in the ſpirit what ſhall become of all Gods enemies, and adverſaries of his people, and propheſieth concerning them, to the praiſe of God, and comfort of the godly, who were to live after his time: *Whence learne*, 1. Although the conſcience of the perſecuters of Gods people be ſilent in their ſecurity, yet ſhall Gods judgement againſt them awake their conſcience at laſt, whether they be enemies without the Church, or within it; yea, the Lord ſhall deſtroy them: *For thou, O Lord, haſt rebuked the heathen. thou haſt deſtroyed the wicked.* 2. Although the enemies have a great name in the world, yet ſhall their glory be blaſted, and their renowne vaniſh, as if it had never been heard of: for *thou Lord, haſt put out their name for ever and ever.* 3. The deſtructions of the Lords people, and of their dwellings, intended by the wicked, ſhall bee charged upon their enemies, though they have not executed and brought their malice to paſſe, even when the enemies themſelves know and think, they have not attained their purpoſe: their intended *deſtructions ſhall come to a perpetual end.* 4. The time ſhall come, when the godly ſhall triumph over all their oppreſſours: yea, in the midſt of the enemies inſolencies, the godly by faith may triumph over them, and ſay as here, *O thou enemy, deſtructions are come to a perpetuall end.* 5. As the enemies of Gods Church have deſtroyed the earthly dwellings of the Lords people; ſo the Lord hath deſtroyed, and will *deſtroy their cities and their dwellings, and make their memorial ceaſe with them.* 6. The reigne of the wicked adverſaries of Gods people is very ſhort, and in a few daies they are cut off, but *the Lord ſhall endure for ever*, to defend his people from age to age. 7. Courts of Juſtice among men

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are not alwaies ready to hear plaintiffs; but the Lord holdeth Court continually, the taking in of no mans complaint is delayed ſo much as one houre, though thouſands ſhould come at once, all of them with ſundry Petitions: *Hee hath prepared his throne for Judgment.* 8. Albeit in the Courts of men juſtice be not alwaies found, and very rarely in any matter concerning Chriſt; yet *the Lord ſhall judge the world in righteouſneſſe, and miniſter judgment to the people in uprightneſſe*: the injuries done to his people ſhal be all of them righted by him. 9. Although the Lords children have no reſidence, but be chaſed from place to place, and know not whither to goe in the earth, yet there is an open City of refuge unto them, where they ſhal find ſhelter: *For the Lord alſo will be a refuge to the oppreſſed.* 10. The Lords relief which hee giveth to his people, is reſerved, til other inferiour reliefs doe fail, til the godly man bee humbled and emptied, and then will he helpe: *unto the oppreſſed he will be a refuge in time of trouble.* 11. The way of the Lords helping and comforting his owne people, is by lifting up the believer above any thing which can overtake him; above the reach of all creatures; *The Lord will be an high tower*, an high place, as the word importeth, whence the believer may look down and deſpiſe what fleſh can do unto him. 12. The ignorance of the Lords goodneſs, mercy, truth, and other his attributes, is the cauſe of making ſo little uſe of God in proſperity, and ſo little believing in him in the time of trouble. *For, they who know his name, will truſt in him.* 13. They to whom the ſpiritual knowledg of God is revealed, wil certainly truſt in him: and they that truſt in him will *ſeek* him: and they that ſeek him, wil find him to be what he is called: for the man *knowing God, truſting in God, and ſeeking God*, is the ſame here. 14. The Lord may for a time hide himſelfe, or delay to manifeſt himſelfe to a believer that ſeeketh him (which he doth ſometimes for the believers tryall, exerciſe, and profiting) yet no age can give an inſtance of his rejecting ſuch a ſupplicant: *for thou, Lord, haſt not forſaken them that ſeeke thee.* 15. As many experiences as are paſt of Gods grace to beleeving ſupplicants before this day, as many confirmations of Faith are given, and as many encouragemints to all believers to ſeeke his face in Chriſt: *For hee never forſooke them that ſought him.*

Ver. 11

Ver. 11. *Sing praiſe to the Lord, which dwelleth in Zion: declare among the people his doings.*

12. *When hee maketh inquiſition for blood, hee remembreth them: he forgetteth not the cry of the humble.*

In the third place, he exhorteth the reſt of the godly to praiſe God with him. *Whence learn,* 1. It is the duty of all believers to joyn themſelves chearfully in the ſetting forth the Lords care over them, and whatſoever may make his lovely Majeſtie known to the world: for ſo requireth the preſent precept and example, *Sing praiſes to the Lord.* 2. The only true God, and the right object of our joy and praiſes, is he who did manifeſt himſelf to the Church of the Jewes of old; who gave his Scriptures and his Ordinances to them; and among whom hee took up his reſidence in Jeruſalem, *in Sion,* in the Temple, in the Mercy-ſeat, betwixt the Cherubims', (which was a figure of the Incarnation of the Son of God; in whom, as the only Mediatour, is the tryſting place betweene God and Believers, for accepting their perſons and worſhip) for ſo doth the deſcription of the true God here teach us: *Sing praiſes to the Lord, who dwelleth in Sion.* 3. The acts of the Lord for his people are ſo ſtamped with the impreſſion of his divinity, that they are able to purchaſe glory to God even among the Nations that are without the Church, and to draw them to him: and ſo it is not a needleſſe, fruitleſſe or hopeleſſe worke, to *declare his doings among the Nations.* 4. If the Lord be pleaſed to honour himſelfe with the martyrdome of any of his ſervants, it is not for diſreſpect to their perſons, for they remaine, even when dead, honourable in his eſtimation, and high in his affection; for *he remembereth them* in a ſpecial manner. 5. There is a time appointed of God for bringing to judgment every ſinne, and eſpecially murther; and of all murthers, to avenge moſt ſeverely the ſlaughter of his ſervants, concerning whom it is here ſaid, *When he maketh inquiſition for blood, hee remembreth them:* Precious in his eyes is the death of his Saints. 6. There is not a loſt word in the earneſt prayers of the humble believer, poured forth in the day of his neceſsity: every petition ſhal have a ful anſwer, partly in this life, and partly in the life to come: For *God forgetteth not the cry of the humble.*

Ver. 13. *Have mercy upon me, O Lord, conſider my trouble* which I ſuffer *of them that hate me, thou that lifteſt me up from the gates of death.*

14 *That I may ſhew forth all thy praiſe in the gates of the daughter of Sion: I wil rejoyce in thy ſalvation.*

In the fourth place, hee cometh to his owne particular and preſent caſe, and prayeth for a new experience of the truth formerly ſet downe, believed and ſealed by him. *Whence learn*, 1. When new troubles befal experienced believers, they muſt betake them to their old refuge, and to the formerly bleſſed means of prayer; as here *David* doth: *Have mercy, O Lord, upon me.* 2. Never a word of merit ſhould be in the mouth of a true believer; For, *Have mercy on mee, O Lord,* is *Davids* onely plea; any good in us, is but a ſandy ground to build on. 3. It ſufficeth a believer acquainted with God, to preſent before God the trouble hee ſuffereth unjuſtly from his enemies, and to expect deliverance from the Lords grace towards himſelfe, and from his juſtice in relation to the adverſary: for this is the argument here uſed, *Conſider my trouble which I ſuffer of them that hate me.* 4. Extreme danger of preſent death, ſhould not daſh nor diſcourage the believer to pray for deliverance, becauſe experience hath proven, that the Lord *can lift a believer up from the gates of death.* 5. Life ſhould not be loved ſo much for it ſelfe, as that wee may glorifie God in our life, and edifie others in the knowledge of God; For deliverance from death is here asked of God, that hee *may ſet forth all the praiſes of God in the gates* and moſt open places *of the daughter of Sion*: that is, in the audience of the people of God. 6. He gets a ſatisfactory Anſwer: which teacheth us, That in a moment the Lord can perſwade the ſupplicant of the grant of his prayer, and fill him with joy; as here in one breath, ere the prophet could cloſe his prayer, he is made to joy in the ſalvation or deliverance which he was perſwaded God was to give to him: *I will rejoyce in thy ſalvation.*

Ver. 15. *The heathen are ſunk down in the pit* that *they made: in the net which they hid, is their owne foot taken.*

16. *The*

16 *The Lord is known by the judgments* which *hee executeth: the wicked is ſnared in the worke of his own hands. Higgaion, Selah.*

17 *The wicked ſhal be turned into hell* and *all the Nations that forget God.*

18 *For the needy ſhall not alway be forgotten: the expectation of the poor ſhal not periſh for ever.*

In the fifth place is ſet downe, how with confidence of his own delivery, he is made ſure of the overthrow of the enemie: *Whence learne,* 1. Ordinarily, the delivery of the perſecuted people of God is joyned with the overthrow of their oppreſſors: And ceatainly, the wicked cannot take a readier way to ruine themſelves, then to ſeek the overthrow of the Lords Church and people: For here, *The heathen are ſunke down in the pit that they made*; and their crafty counſel againſt the godly, is the trap to take themſelves into: *In the net which they hid, their own feet are taken.* 2. None of Gods judgments, and ſpecially none of thoſe Judgments whereby he pleads the cauſe of his Church againſt her enemies, ſhould be lightly looked upon: *For the Lord is known by the judgments which hee executeth*: His judgements bear the impreſſion of his wiſdome and juſtice; ſo as the ſinne may be read written on the rod. 3. Amongſt other manifeſtations of Gods wiſdome and juſtice in puniſhing his adverſaries, this is one, The Lord makes the workes of the wicked, and ſpecially what they doe againſt his people, to be the very means to undoe them: *The wicked is ſnared in the work of his own hands.* 4. As the devices of the wicked do come from hel, ſo do they return thither, and draw the deviſers with them: Though they cry, Peace, peace, and put the fear of hell farre from them, yet *all the wicked ſhal be turned into hell.* 5. As they who give themſelves to ſinne, and ſpecially enemies to peace, doe caſt away the knowledge of God out of their mind and affections; ſo ſhall God caſt them away far from his preſence: *All the nations that forget God, ſhall be turned into hell.* 6. Albeit the Lord doe not preſently execute judgment on the godleſſe oppreſſors of his people, yet for reſpect the Lord doth beare to his people, their deſtruction ſhal certainly come: *They ſhall goe down to hell; for the needy ſhall not alwayes bee forgotten.* The cry of the needy and oppreſſed ſhall bring judge-

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ment upon the oppreſſors. 7. The Lords people are an humbled people, afflicted, emptied, ſenſible of their need, driven to a daily attendance on God, daily begging of him, and living only upon the hope of what is promiſed: for ſo are they here deſcribed needy, poor, ſupplicants, and expectants of the performance of what is promiſed. 8. Albeit the Lord ſeeme to lay aſide the prayers of the oppreſſed godly, and forget them: and albeit the godly mans hope doth ſeem for a time vaine, *yet ſhall he not always be forgotten, nor his expectation periſh for ever*, and ſpecially the expectation he hath of things everlaſting, ſhal not be diſappointed, but ſhal be ſatisfied *for ever*.

Ver. 19. *Ariſe, O Lord, let not man prevail: let the heathen be judged in thy ſight.*

20 *Put them in fear, O Lord: that the nations may know themſelves to be but men. Selah.*

In the laſt place he followeth his condemnatory ſentence of the wicked with prayer, that the Lord would put it in execution, even in his owne time. *Whence learn*, 1. The Lord doth not ſo delay to execute judgement on the oppreſſors of his people, but he may be intreated to make ſpeedy diſpatch, and as need requireth *to ariſe* and fall to worke. 2. The time of Gods ariſing is, when the cauſe of God which the godly do maitaine is like to be loſt. *Ariſe, O Lord, let not man prevail.* There is his reaſon, why he would have God to ariſe. 3. When God ariſeth for the good, he maketh it appear, that they are his people, and that their adverſaries are in effect before him but heathen and ſtrangers from the inward covenant, and commonwealth of his people, whether they be within the viſible Church or not; for he prayeth *Let the heathen be judged in thy ſight*. 4. So long as the Lord doth ſpare his adverſaries, they do miſ-know themſelves, and God alſo. Sin doth ſo beſot ignorant and graceleſſe people, that they forget that they are mortal, and that God is their judge. Therefore *David* deſireth, *that the nations may know themſelves to be but men*. 5. Where there is any hope or poſſibility of the ſalvation of enemies, the godly mans deſire is they ſhould be brought in ſubjection to God, and humbled before him; and that judgments might be ſo tempered as the enemie might profit thereby, and God be glorified: *Put them in fear, that they may know themſelves to be but men.*

PSAL.

PSAL. X.

This Pſalme wanteth an inſcription, and that
Gods wiſedome, that being leſs reſtricted to
particular mans caſe, it may be of more gener
uſe, whenſoever the godly find themſelves in
condition whereunto this prayer may be ſutable
and ſpecially in time of general perſecution. Th
prophet here complaineth to God and cravet
juſtice againſt the perſecuters of his people, be
cauſe of the intolerable wickedneſs of the op
preſſor, ver. 1,2,3,4,5,6,7,8,9,10,11. Secondly
he prayeth for haſtning of the deliverie of th
Lords people, and for haſtning of judgment up
on the perſecuters, for vindication of the glor
of Gods juſtice againſt his enemies, and of hi
mercy to his people. Ver. 12,13,14,15. Thirdly
he profeſſeth his confidence that he ſhall be
heard, and ſo glorifieth God, Ver. 16,17,18.

Ver. 1. WHy *ſtandeſt thou a far off, O Lord?* why *hideſt thou* thy ſelf *in time of trouble?*

2. *The wicked in* his *pride doth perſecute the poor: let them be taken in the devices that they have imagined.*

3. *For the wicked boaſteth of his hearts deſire: and bleſſeth the covetous,* whom *the Lord abhorreth.*

4. *The wicked through the pride of his countenance will not ſeek* after God: *God* is *not in all his thoughts.*

5. *His wayes are alwayes grievous, thy judgments* are *far above out of his ſight: as for all his enemies, he puffeth at them.*

6. *He hath ſaid in his heart, I ſhall not be moved: for I* ſhall *never* be *in adverſity.*

7. *His*

7. *His mouth is full of curſing, and deceit, and fraud: under his tongue* is *miſchiefe and vanity.*

8. *He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eys are privily ſet againſt the poor.*

9. *He lyeth in wait ſecretly as a lyon in his den, he lyeth in wait to catch the poor: he doth catch the poor when he draweth him into his net.*

10. *He croucheth,* and *humbleth himſelfe, that the poor may fall by his ſtrong ones.*

11. *He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee* it.

In this complaint he ſpeaketh to God after the manner of men, in the termes of ſenſe, and as matters did ſeem to him in outward appearance. *Whence learn,* 1. How far contrary to the word of promiſe, may Gods word and diſpenſation ſeeme to ſpeak: the word ſaith, *He will ever be with his owne, and not forſake them*; and here his dealing with them ſeemeth to ſay, *That he ſtandeth afar off, and hideth himſelf in time of trouble.* Senſe may ſometime ſpeak contrary to faith. 2. In this caſe the ſpeech of ſenſe is not to be ſubſcribed, but the truth of the word ſhould be relyed upon; and the objection made by ſenſe, or ſuggeſtion againſt the word, is to bee brought before the Lord in Prayer, that it may be diſcuſſed: as here the Prophet doth. *Why ſtandeſt thou afar off, &c?* 3. Obſerve how homely an humbled ſoule may be with God, and how far the Lord will be from miſtaking of his people, when faith doth borrow ſenſes tongue; The Lord will ſuffer ſuch ſpeeches and not take them in ill part, knowing that they proceede from faith and love, wreſtling with ſenſe; yea, and hee will ſuffer them to be regiſtred in his Book, as here we ſee, for prudent uſe making of them, though they appear to challenge him, *for ſtanding aloofe, and hiding himſelfe.* 4. Oft times it cometh to paſſe, that the godly are in a meane condition in the world, when their adverſaries are in high places and power, and ſo bee able to oppreſſe them as their underlings. *The wicked in his pride doth perſecute the poore.* 5. In reſpect that pride diſdaineth what is apparantly good in a mean perſon, and overvalueth its owne worth, therefore pride is eaſily coupled with oppreſſion

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and pride is able to raiſe perſecution. *The wicked in his pri doth perſecute the poore.* 6. What perſecuters do deviſe again Gods people, may with good grounds be expected ſhal tur to be a ſnare unto themſelves. *Let them be taken in the devi they have imagined.* 7. All the Politicians on earth cannot d ſcribe the vileneſſe of the wicked, ſo wel as the Spirit of t Lord doth point it out, for he ſetteth him forth. 1. Hee is a arrogant, ſelf-confident man, threatning to bring to paſſe wh hee would have done, as if he were able in deſpight of God t effectuate it: *Hee boaſts of his hearts deſire.* 2. He accounts no man, but ſuch a one, as by hook and crooke is able to in hance honour and riches; *He bleſſeth the covetous man.* 3. He valueth not what God judgeth of a man, whether he be a ma whom God loveth, and reſpects, or not; he ſetteth his opinio in oppoſition to Gods judgment of men, *He bleſſeth the ma whom God abhorreth.* 4. The wicked man hath ſuch a conce of his own ability and perfection, as his countenance and car riage doth teſtifie that he ſcorneth to imploy God by prayer fo any thing: *Through the pride of his countenance hee will not ſeek God.* 5. For the rule of his life, he conſulteth not what ma pleaſe or diſpleaſe God, what may honour, or diſhonour God He troubles not himſelf with ſuch thoughts. *God is not in all his thoughts.* That is, as the Hebrew phraſe doth mean, all his thoughts are, that there is no God: or none of his thoughts are upon God. 6. His waies are ever noyſome, tending eſpecially to hurt the godly; *His waies are alwaies grievous*; or as his wayes proſper, they do vex others. 7. Hee feareth not Gods judgements, hee believeth not that they ſhal ever come; hee putteth them far away in his conceit: yea, and what the Lord hath ſet down in his word, as his judgment, hee apprehendeth it not; he is not capable of ſpiritual wiſdome. *The Lords judgments are far above out of his ſight.* 8. He neither feareth God nor man, *All his enemies he puffeth at them*; as diſdaining what they can do againſt him. 9. The wicked doe promiſe to themſelves perpetuity of proſperity, and doe not feare evil, to ſee a change to the worſe, *He aſſureth himſelfe never to be moved, nor to be in adverſity.* 10. For his words, he ſtandeth not to blaſpheme God, to lie, ſwear, and curſe, if it may purchaſe him credit, and may help him to deceive others. *His mouth is ful of curſing.* 11. His fair promiſes are but vanity; and when hee minds a miſchiefe, he hides it with pretences of beſt intentions, *under his tongue is miſchief and vanity.* 12. As thieves and

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cut-throats lie in wait about villages, to catch the ſtragling paſſengers, where there are few to help them, ſo do the wicked watch where they may oppreſſe thoſe who have few to doe for them: *He ſitteth in the lurking places of the villages, in ſecret places doth he murther the innocent.* 23. As an Archer in the hunting of his prey, ſo doth the wicked make and ſpie out a poor man, to make advantage of him: *His eyes are privily ſet againſt the poor.* 14. As a Lion in his den, or ſome lurking place, lieth ſtil til the prey come by, and then he leapeth out upon it, when he is able to take it: ſo doth the wicked diſſemble his malice, till he be Maſter over a man, and then doth what hee can againſt him. He lieth *ſecretly in wait as a Lion.* 15. As a crafty hunter ſpreadeth his net for a prey, and miſkenneth it, til the prey be intangled, ſo doth the wicked lay ſome device to catch the poor, and taketh him. *Hee doth catch the poor when he drawes him in his net.* 16. As the Lion lieth low in the duſt, as if he minded to do no harme at all; ſo doe the wicked men pretend themſelves the moſt reaſonable men that can be, and moſt obſervant of Law and equity till by their power they may have their intent of the poor. *He croucheth and humbleth himſelfe, that the poor may fall by him, or his aſſociates.* 17. Preſent proſperity joyned with impurity maketh him perſwade himſelfe that God wil never take notice of him hereafter, or cal him to account, or puniſh him. *He hath ſaid in his heart, God hath forgotten, he hideth his face, hee will never ſee it.*

Ver. 12. *Ariſe O Lord, O God, lift up thine hand: forget not the humble.*

13. *Wherefore doth the wicked contemne God? hee hath ſaid in his heart, Thou wilt not require it.*

14. *Thou haſt ſeen it, for thou beholdeſt miſchiefe and ſpite, to requite it with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſſe.*

15. *Break thou the arme of the wicked, and the evil man: ſeek out his wickedneſſe til thou find none.*

Thus hee hath given the character of the enemies of Gods people, and ſo made a Dittay for them. Now in the ſecond place, he prayeth againſt them, that their Doome may be given out, and may be executed. *Whence learn,* 1. The more wee ſee,

Atheiſme in the wicked, the more wee ſhould draw neere to God: and albeit the godly conceive God to lye off, and ſit ſtil from executing of juſtice; the godly being tempted with the tentations which overcome the wicked, yet they muſt not yeeld to the tentation, but pray againſt it, as here is done, *Ariſe, O Lord, lift up thy hand.* 2. The merciful reſpect and love which the Lord hath to his afflicted people, wil not ſuffer his juſtice againſt theſe perſecuters, to be long quiet, *For he will not forget the humble.* 3. As the Intereſt which God hath in his owne people, doth engage him to fal on their enemies; ſo the vindication alſo of his own glory from the contempt which they doe to his Name, doth ingage him againſt them; for *wherefore doth the wicked contemne God, &c?* 4. The godleſſe enemies of Gods people doe deny Gods providence, and deny Gods juſtice, yet his people are comforted under their ſaddeſt ſufferings by the Lords ſeeing and marking thereof; for the godly ſay here, *Thou haſt ſeene it, and beholdeſt miſchiefe.* 5. Gods judgments on the wicked ſhall really refute the Atheiſme of the wicked, and requite their oppoſition made to the godly. *He beholds miſchiefe and ſpite to requite it with his hand.* 6. When a man hath laid forth his deſires, and poured out his heart before God, he ſhould quiet himſelfe, and caſt himſelfe with his burden upon the Lord; for here *the poor committeth himſelfe to God.* And when an humble believer hath caſten his burden on the Lord, the Lord wil not faile to take care of what hee is truſted with, it is an engaging of God, that the poor hath committed himſelf to him. 7. As the Lords Office, Cuſtome, and Nature is, ſo is his real work to do for them who imploy him, and are not able to do for themſelves; *Hee is the helper of the fatherleſſe.* 8. The power of perſecuters cannot be ſo great, but God ſhal weaken and break it, ſo as they ſhall not be able to trouble his people. *Breake thou the arme of the wicked.* 9. Though the Lord reckons not with his enemies for their ſins at firſt, yet he reckons for all at laſt; for leſſe and for greater, for one and for all, and doth not paſſe a farthing of the debt of puniſhment un-exacted: *But ſeeketh out their ſinnes till hee find none.* O how fearful a reckoning muſt it be, which the Lord maketh with the impenitent, who die unpardoned, and unreconciled with God, through the Mediator Chriſt Jeſus!

Ver. 16. *The Lord is King for ever and ever: the heathen are periſhed out of his land.*

17 *Lord*

17 *Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear.*

18 *To judge the fatherleſſe and the oppreſſed, that the man of the earth may no more oppreſſe.*

In the laſt place, the anſwer of the petition followeth, in a comfortable perſwaſion of the ſupplicant, concerning the grant thereof: *Whence learn,* 1. That the prayer of the perſecuted ſhall not be rejected, becauſe the kingdome of Chriſt in his Church is perpetual: earthly Kings cannot live ſtill to helpe their friends, followers, or flatterers, or to perſecute and moleſt Gods Church: But *Chriſt is the Lord and King for ever and ever,* to defend his people, and puniſh his foes. 2. The wicked within the viſible Church, howſoever they have the externall priviledges of Gods people, yet if they continue unreconciled, and do oppoſe piety, they ſhal be in Gods eſtimation, and in the day of his judging of them, counted, as they are here called, heathen, and ſhal be ſeparate from the fellowſhip of God and Gods people, *The heathen ſhall periſh out of his land.* 3. Its the Lords way to exerciſe his children with trouble, till hee humble them, and make them ſenſible of the neede of his help, til he turn their ſenſe of need, into a deſire of his reliefe, and their deſire into a prayer, and then hee will in due time give anſwer: *Lord, thou haſt heard the deſire of the humble.* 4. Grace to pray, and the fixing of the heart in prayer on the Lord, is his gift, no leſſe then the anſwer of the prayer: and where the Lord doth give the one grace, he wil alſo give the other: *Thou wilt prepare their heart, thou wilt cauſe thine ear to hear.* 5. When God beginneth to ſhew his reſpect to the prayers of his people againſt their oppreſſors, then the helpleſſe and weake ſervants of God ſhal have deliverance from the power of oppreſſours, and their oppreſſours ſhal not be able to do any more harme, when the Lord cauſeth his ear to hear their prayer: *the fatherleſſe ſhal be judged,* yea declared righteous, abſolved and delivered; *and the oppreſſour ſhall no more oppreſſe.* 6. If there were no more comfort to the godly opreſſed, yet this may ſuffice, that their life, inheritance, and happineſſe is in heaven; and that their oppreſſours, in oppoſition to them are declared here, to be *but men of this earth,* whoſe portion is no better, then what they have here in this World.

PSAL. XI.

To the chief Musician, A Psalm of David.

David, as an example of a Christian under the trial of his faith in time of trouble, and tempted to desperation, resisted the temptation, how desperate soever his condition seemed: ver. 1, 2. and disputeth for the confirmation of his own faith. *ver.* 3, 4, 5, 6, 7.

Ver. 1. *IN the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?*
2 *For lo, the wicked bend* their *bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.*

BEfore the Prophet dispute, and produce his reasons against the tentations unto unbeliefe, he asserteth and avoweth his faith, and presenteth the danger he is in, before God. *Whence learn*, 1. Its the surest method in our spiritual combate against Sathan, and his fiery darts, to hold up the shield of faith, and to fix our self in resolution never to loose our gripes off the Lord; As *David doth here, In the Lord put I my trust.* 2. Having once fixed our foot on the rock, wee may the more effectually rebuke our adversaries, for mocking of our confidence: As *David* doth here, saying, *How say you to my soule, Flee?* 3. God is a strong refuge to his owne, whereunto they should flie like birds, chased to their strength, in all necessities, for he is *our rock* or *mountaine*. 4. The wicked world doe scorne the godly mans confidence, and the avowing of his faith in God, when they see no visible helpe for him on earth. Take up your faith now (say they) when they see the man beset by apparently inextricable troubles, as here they say to *David*, *flee now as a bird to thy mountaine.* 5. The believer is not stupid in time of danger, nor senseless of difficulties, when hee asserteth his faith

faith: *For lo* (saith hee) *the wicked bend their bow*, they have me as it were under the vise of their shot. 6. The Lord for the exercise of the faith of his owne, and, for discovery of the plots of the wicked against them, and for shewing of his own glory in protecting them more clearly, doth suffer the wicked to make all ready, even unto present execution of their cruelty, as here, *they make ready their arrow upon the string to shoot, &c.*

Ver. 3. *If the foundation be destroyed, what can the righteous do?*

4. *The Lord is in his holy Temple, the Lords throne is in heaven: his eyes behold, his eye lids try the children of men.*

5. *The Lord tryeth the righteous: but the wicked and him that loveth violence, his soul hateth.*

6. *Upon the wicked he shal raine snares, fire, and brimstone, and an horrible tempest:* this shal be *the portion of their cup.*

7. *For the righteous Lord loveth righteousnesse: his countenance doth behold the upright.*

In the next place, he disputeth for the confirmation of his own faith by sundry reasons or severall considerations. The first reason to confirme his faith, is from the absurdity of the tentation, tending to the overturning of the very foundation of religion, whereunto, if the believer should yeild, he is lost and gone. *Whence learn,* 1. Faith in God, and flying to him in all straits for relief, is the *foundation* of all religious and righteous persons, whereupon they build their hope and happinesse solidly; for *David* had laid it for a foundation, that God *was a Rock*, or mountaine of refuge for men to flee unto in straits. 2. A tentation to mistrust God, and not to flee to him in all hazards, is most dangerous, and destructive of all true Religion, for it is the destroying of the very foundations of righteousnesse and happinesse; and the resisting of this tentation is so necessary, as in what measure it is yielded unto, in that measure the righteous man is put to a stand, and to a comfortlesse perplexity, and should despair certainly if he went from it. *For if the foundations be destroyed, what shall the righteous man do?* If it be in vaine to flie to God, righteous men are lost men, which is absurd.

The next reason to confirme his faith is the establishment of a Mediatour, set forth in the Word of God, and other holy ordinances, concerning the covenant of grace, and the benefits of it, and duties required in it, all to be found in the Lords holy temple, or Tabernacle, representing Christ Jesus and his Church, and the mutual relations betweene God and his people. *Whence learne,* 3. The way to refresh and strengthen faith, is to looke to God in Christ the Mediator, reconciling the World to himself, according as he was shadowed forth in the Temple of Jerusalem, and as he is stil holden forth in the Church, in his word and other ordinances. First and last Christ is the trysting place, where God is constantly to be found on his mercy seat; for *the Lord in his holy Temple*, did speake so much to the Church in typical terms.

4. The third reason is, because God is a perfect judg to take order in due time, both with them who oppose his worke and people, and with those who wil not make use of his mercy. *The Lords throne is in heaven.* 5. The Lords knowledge of all mens carriage is perfect: *His eyes behold.* 6. When the Lord doth not make manifest by his work that he seeth mens carriage, but seemeth, as it were, to wink and close his eyes, he is then about to try the hearts of men, and to bring their thoughts to light. *His eye-lids* (when eyes seem closed) *do try the children of men.* 7. The troubles whereunto the Lord doth put his children in times of tentation, are not to be exponed as acts of displeasure, or meer justice, but as acts of wisdome and love, to try, exercise, and frame them to obedience. *The Lord tryeth the righteous*; at such times as he sendeth trouble specially. 8. However he giveth the wicked and violent persecuter to have a seeming prosperity, while the godly are in trouble, yet that is no act of love to them: for *the wicked, and him that loveth violence, his soul hateth.* 9. All the seeming advantages which the wicked have in their owne prosperity, are but meanes of hardening of them in their ill course, and holding them fast in the bonds of their own iniquities, till God execute judgement on them. *Upon the wicked he shall raine snares.* 10. Whatsoever be the condition of the wicked for a time, yet at length suddaine, terrible, irresistible, and remediless destruction they shal not escape: *fire and brimstone, and an horrible tempest is the portion of their cup.*

The 4. reason for confirmation of his faith is from the Lords love, setled upon his upright servants, in the midst of their troubles, while they suffer for righteousnesse sake. *Whence learne,*

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11. The reſpect that the Lord hath to the cauſe for which his ſervants do ſuffer, haſteneth on, and faſtneth wrath upon their adverſaries. For *the righteous Lord loveth righteouſneſſe*, is given as a reaſon of the ſentence in the preceeding verſe. 12. Though clouds do ſometime hide the expreſſions of the Lords reſpect and love towards his people, yet ſtil his love is ſet upon them; for continually *his countenance doth behold the upright.*

PSAL. XII.

To the chief Muſician upon Sheminith, A Pſalm of David.

The Prophet having obſerved, as is ſet down, *ver.* 8 how wickedneſſe lifteth up the head in all the Land, when the places of power and truſt doe come in the hands of naughty and vile men, doth give direction by his own example unto the godly, firſt, to have their recourſe to God by prayer, while they are born down by the wicked in ſuch an ill time, *ver.* 1, 2. and next how to comfort themſelves by the word of God, pronouncing the ſentence of juſtice upon all looſe-tongued men, *ver.* 3, 4. And promiſing delivery to the oppreſſed godly, and preſervation of his Church in all generations, *ver.* 5, 6, 7. Howſoever he ſuffer wicked men to bear rule ſometimes, and wickedneſſe to abound by that means, ver. 8.

Ver. 1. HElp *Lord, for the godly man ceaſeth: for the faithful fail from among the children of men.*

2. *They ſpeak vanity every one with his neighbour* with *flattering lips*, and *with a double heart do they ſpeak.*

David finding no friend at Court, nor any place or power, who either would ſpeak a word in his favours, or give him any

friendly counsel, turneth himself to God. *Whence learne*, 1. The face of the visible Church may sometime be so far defaced, that there cannot be a man found to show himself openly, for a good cause, as here is noted. *The godly man ceaseth, the faithfull fail from among the children of men.* 2. In such a case God can and wil supply the in-lack of friends and counsellers to his own, when they seek to him, *Help Lord: the Lord wil help.* 3. At such a time, a godly person may not think upon seditious practices against those that are in lawful authority, but take himself to prayer; for *David* who had a fairer pretence for such a practice then any private man or men can have, because he was designed successour to the kingdom, he goeth to God in this case, and cryeth, *Help Lord.*

He proveth the in-lack of godlinesse and faithfulnes, because there was no upright, nor honest dealing among the people, but falshood and flatterie. *Whence learn*, 4. Where true godlinesse is out of request, the common bonds of neighbourhood, (including bonds of blood, alliance, and acquaintance) wil fail also, and every one wil goe about to deceive his neighbour; so that a man cannot trust what another saith: for *They speak vanity every one with his neighbour.* 5. When ungodly men intend most to deceive, then they are sure to speak faireſt, giving pleasant words, with insinuation of respects in abundant complements. They *speak vanity to their neighbour with flattering lips.* 6. Vain talk, cousening speeches, flattering words, are unbeseeming honest men, and do argue in so far as men affect them, ungodlinesse, unfaithfulnesse, and deceitfulnesse in a man; for *when with flattering lips they speak, with a double heart they speak.*

Ver. 3 *The Lord shal cut off all flattering lips,* **and** *the tongue that speaketh proud things.*

4 *Who have said, With our tongue wil we prevail, our lips* **are** *our own: who* **is** *Lord over us?*

He setteth down in the next place the comforts of the godly, which are three. The first is from Gods justice in punishing calumniators of the godly, and proud boasters. *Whence learne*, 1. Although pick-thankes, and flatterers of great men, in prejudice of the godly, do hope to stand by their flatterie, yet *the Lord shall cut off all flattering lips.* 2. Albeit men in power and place do threaten to bring about great things against Gods people, yet they shall not bee able to doe what they have said, *for God shall cut off also the tongue that speaketh proud things.*

3. Wick-

3. Wicked men are confident, and do aſſure themſelves to double out their courſe by their falſhood, flattery, and calumnies againſt the godly; *They have ſaid, With our tongue wil we prevail.* 4. Wicked men make no conſcience to uſe well the gifts which they have gotten of God; ſuch as are wit, or language, or any other thing; for they ſay, *Our lips are our owne.* 5. Wicked men ſtand not in awe of God; they fear not puniſhment from him, for in effect they ſay; *Who is Lord over us?* But we muſt learn from their faults three contrary leſſons; to wit, 1. That nothing which we have is our own. But 2. Whatſoever is given to us of God is for ſervice to be done to him. 3. That whatſoever we do, or ſay, we have a Lord over us, to whom we muſt be anſwerable, when he calleth us to accounts.

Ver. 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe (ſaith the Lord) I wil ſet* him *in ſafety* from him that *puffeth at him.*

6. *The words of the Lord* are *pure words*: as *ſilver tryed in a furnace of earth, purified ſeven times.*

7. *Thou ſhalt keep them (O Lord) thou ſhalt preſerve them from this generation for ever.*

The ſecond comfort of the godly in an ill time, is from the promiſe of God, to deliver the godly out of the hand of the wicked. *Whence learn*, 1. When the Lord hath exerciſed the Godly for a while, with the oppreſſion of the wicked, he will not fail to make manifeſt, that he hath heard their ſad ſupplications, and ſeen their oppreſſion; *for the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord.* 2. The proud perſecuter doth think little of the Godly, or any power that can defend him, but doth mock the hope he hath to be helped; yet *God will ſet the godly in ſafety from him that puffeth at him.*

This promiſe the Prophet commendeth to the Church, as a precious truth, which will be found forth-coming to the full, in experience. *Whence learn*, 3. To the end that the word of promiſe may be comfortable to us, till new experience comes, we muſt conſider whoſe word it is, and that there is no vanity in promiſes, but all contained in them, ſhall be found very ſolid, like the refined ſilver, or gold, which is purged from all droſſe, and the oftner it is put in the fire, it is the more fair, and of greater value: for *the words are the Lords words, and pure words*, tryed;

true

true his experience, *as ſilver tryed in a furnace of earth ſeven times*, and clear from all droſſe.

The third comfort of the godly is from aſſurance given of the perpetuation of the Church, and cuſtody of it by God, in all ages. *Whence learn.* 4. Let men perſecute the godly, as much as God pleaſeth to ſuffer them, yet ſhall God preſerve a Church of godly perſons at all times to the end of the world: *For God ſhall preſerve the godly from this generation for ever.* 5. Albeit the diſcomforted godly, under perſecuters, are not alwayes able to draw preſently comfort from this promiſe, yet it is a truth which God will own, which God will keep in his hand to us, when we come to him, and which every beleever muſt own, though no man ſhould take it off his hand. Therefore doth *David* turne himſelf to God, in delivering this Charter of the Churches ſafety, *Thou*, ſaith he, *ſhalt keep them.*

Ver. 8. *The wicked walk on every ſide, when the vileſt men are exalted.*

In the cloſe of the Pſalme, upon his own experience; he draweth up a generall obſervation of what may be expected, when the moſt wicked are moſt advanced. *Whence learn*, 1. God ſometimes ſo diſpoſeth in his Wiſdom and Juſtice, for puniſhing of wicked people, and exerciſing of the godly, that the places of government in a Kingdome, are filled not with the beſt men, but with the *vileſt of the ſons of men*; For in *Davids* experience it was ſo, and he preſuppoſeth it might fall to be ſo, that the vileſt of men ſhould be exalted. 2. The wickedneſſe of the ungodly doth in this caſe break forth moſt, and ſpread it ſelfe among the Subjects, being heartned thereunto by the Rulers toleration, connivance, or inſtigation, or example, and countenance; *For when the vileſt men are exalted, then the wicked walk on every ſide.* Turne you where you will, you ſhall meet with them, at ſuch a time *as the vileſt are exalted.*

PSAL. XIII.

To the chiefe Muſician, a Pſalm of David.

Another Chriſtian experience, wherein *David* under the ſenſe of deſertion, layeth forth his lamentable caſe before the Lord, *ver.* 1, 2. prayeth for

relief

eleif *ver.* 3. 4. and by faith is refreſhed and comforted, *ver.* 5, 6.

v. 1. *HOW long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?* 2. *How long ſhall I take counſel in my ſoul,* having *ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?*

In laying forth his grief, he beginneth at his apparant deſertion; then ſpeaketh of the perplexity of minde, ariſing herefrom; and laſt of all he mentioneth the continuance of his outward trouble from his enemies. *Whence learn,* 1. Trouble outward and inward, of body and ſpirit, fightings without, and terrors within, vexations from heaven and earth, from God deſerting, and men purſuing, may fall upon a child of God at one time, and continue for a time long enough, as here; *How long wilt thou forget me, how long ſhall mine enemy be exalted over me?* 2. When trouble is continued, and appearance of means of delivery is not, and God both withholdeth inward and outward help, ſenſe calleth this the Lords *forgetting* and *hiding of his face. How long wilt thou forget me, and hide thy face?* 3. The Lords children in their reſolution for faith and patience, do ſet to themſelves a ſhorter period uſually then the Lord doth, for making them have their perfect work; therefore when their hope is deferred, it makes their heart ſick, and to cry out, *How long? how long?* 4. When comfort tryſteth not with our time, fear of eternall off-caſting may readily ſlide in: and this fear, a ſoul acquainted with God, or that loveth him in any meaſure, cannot endure. *Wilt thou forget me for ever?* ſaith he. 5. Whatſoever ſenſe do ſpeak, or ſuggeſted tentations do ſpeak, faith will relate the buſineſſe to the Lord, and expect a better ſpeech from him: For in this condition the Prophet goeth to God, ſaying, *How long, O Lord?* 6. A ſoul finding deſertion, multiplyeth conſultations, falleth in perplexity, changeth concluſions, as a ſick man doth his bed, falleth in grief, and cannot endure to live by its own finding, but runneth upon God for direction, as here we ſee it; *How long ſhall I take counſel in my ſoul, having ſorrow in my heart daily?* 7. The enemies taking advantage, (by the continuance of trouble upon the Godly,) againſt his cauſe and religion, and againſt God, doth augment both the griefe

and

and temptation of the godly, *How long shal mine enemies be exalted over me?*

Vers. 3. *Consider* and *hear me, O Lord my God: lighten mine eyes, lest I sleep* the sleep *of death.*

4. *Lest mine enemies say, I have prevailed against him*; and *those that trouble me, rejoyce when I am moved.*

Now followeth his prayer for some comfortable answer lest both he should perish, and God be dishonoured: *Whence learn*, 1. The edge of tentations is blunted, and griefe asswaged, when the swelling of the soul doth vent it self to God: and certainly complaints are then best eased, when they are dissolved in humble supplications, as here, *Consider and hear me, O Lord my God.* 2. Albeit faith believeth that God considereth and heareth alwaies, yet it cannot rest till it feele by some effect that he doth hear and consider, by his giving some reall support, or help in need, according to covenant; This is imported in his praying, and words of prayer, *consider, hear me.* 3. If the Lord think it not good to give an outward delivery, faith will be content of a blenk of Gods countenance for the present, *lighten mine eyes*, saith he; that is, let me have some immediate comfort to uphold me in the hope of my delivery. 4. Its a death to the godly man who hath seen him that is invisible, to be long without the sense of Gods love; sense of succumbing and perishing in trouble, doth in this case usually set upon the Godly, as here, *lighten mine eyes, lest I sleep the sleep of death.* 5. The enemies of the godly do feed themselves with the trouble of the godly, and rejoyce the more they see them in distresse, and discouragement; which two inconveniences, the Lord useth to prevent, for he cannot endure long to see the pride and rejoycing of the enemy to feed it self on the miseries of his children; and this the Prophet insinuateth, when he seeketh relief, *lest the enemy glory that he hath prevailed, &c.*

Vers. 5. *But I have trusted in thy mercy, my heart shall rejoyce in thy salvation.*

6. *I will sing unto the Lord, because he hath dealt bountifully with me.*

Here

Here the Prophet is raiſed up unto comfort by degrees: ſt he ſetleth himſelf upon the tried grounds of faith, then omiſeth to himſelf deliverance, and thirdly findeth comfort: *Whence learn*, 1. Albeit we find not preſent reliefe, or com-ort when we pray, yet we muſt reſolve to adhere to God by aith: when we have powred out our ſoul in his boſome by ayer, we muſt reſolve to ſettle our feet on the ground of faith, efore we can expect to be comforted: For here *David* re-ed on *Gods mercy*, and ratifieth his former reſolution and ractiſe of reſting on his mercy, *I have truſted on thy mercy*. . So ſoon as faith is fixed, and reſolute to adhere to cove-anted mercy, hope doth lift up the head, and this anker f the toſſed ſhip ſtayeth the ſoul from being driven; The eliever looketh out for Gods ſalvation, by ſome way of de-ivery, which God thinks good to give, and aſſureth himſelf t ſhall come, and that he ſhall finde joy in Gods way of deli-erance, *My heart* (ſaith he) *ſhall rejoyce in thy ſalvation*. . When the believer is reſolved to reſt on Gods mercy by aith, then followeth peace at leaſt, and readily more comfort f Gods Spirit, then for the preſent he expected to have, yea s much as ſhall ſatisfie him, and make him count himſelf richly dealt with, as here *David* acknowledgeth, ſaying, *He hath dealt bountifully with me*. 4. Freſh experience of fa-vour from God, in the renewed ſenſe of his good will to a ſoul, is a matter of great joy, in the midſt of trouble; and the right fruit of it, is a renewed reſolution cheerfully to praiſe God, as here we have the example, *I will ſing unto to the Lord, becauſe he hath dealt bountifully with me*.

PSAL. XIV.

To the chief Muſician. A Pſalme of David.

David looking on the conſtitution of the viſible Church, and ſeeing the great body of the people lying in their naturall ſtate, working iniquity, and hating the truely Godly amongſt them, even to the death, *verſ.* 1, 2, 3. comforteth

forteth the Godly, first by the care the Lo hath of them, in pleading their cause again the ungodly; *vers.* 4, 5, 6. and next by givin hope of better daies for the godly, when afte sore plagues come on that people, Chri should manifest himself unto them, *vers.* 7.

Vers. 1. THE *fool hath said in his heart* There is *no God*: *they are corrupt they have done abominable works*, there is *none tha doth good.*

2. *The Lord looked down from heaven upon th children of men*; *to see if there were any that did un derstand*, and *seek God.*

3 *They are all gone aside, they are* all *together become filthy*: there is *none that doth good*, *no no one.*

The Prophet divideth all these who were in the visible Church, into un-regenerate men on the one hand, and God true people converted inwardly unto him on the other hand; and doth argue all the un-regenerate to be practically Atheists, without God in the World, by the same proof whereby the Apostle convinceth all men in nature, to be in the state of sin, *Rom.* 3. 13. *Whence learn*, 1. Every man so long as he lyeth unrenewed, and unreconciled unto God (how wise so ever, or of how great parts so ever he may seem to be to himself or the world) is nothing in effect but a mad man, running to his own destruction in losing his soul and eternall life, when he seemeth most to gain the world, therefore he is called *the fool.* 2. It is not heeded by God what a mans mouth saith of God, or of himself, but what his heart saith. *The fool hath said in his heart, there is no God.* 3. It is not the word, or outward profession, which truely doth expone the heart, but the current of a mans life and actions; for here it is proved, that the heart is full of Atheisme, by this, that they are *corrupt in their conversation, and do abominable works.* 4. God is onely the right Judge of regeneration and unregeneration, and the onely true searcher of the heart:

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s he who looketh down from heaven, to see if any of the sons of en, or any in the state of nature, have any wisdome in em, or affection after God: *if any of them have understan-ing, or do seek after God*: For he that doth not seek God, hath o understanding, nor principle of Spirituall life in him. . Whatsoever may be the odds among unrenewed men, some ore, some lesse grosse in their out-breaking, yet God pro-ounceth of them all, *that they are all of them gone out of the ay*, to wit, of holinesse and happinesse, *they are altogether be-ome filthy*; that is, all their actions flowing forth from their orrupt hearts are vile and loathsome in Gods sight, and they re all in one rank in this, *there is none of them that doth good*, one of them, being unreconciled to God, do or can do any ing at all commanded of God, as commanded, from right inciples, and for right ends.

Vers. 4. *Have all the workers of iniquity no nowledg? Who eat up my people* as *they eat bread, and all not upon the Lord.*

5. *There were they in great fear: for God* is *in he generation of the righteous.*

6. *You have shamed the counsel of the poor; be-ause the Lord* is *his refuge.*

In the next place he comforteth the people of God, living in so-iety of the visible Church, with the unrenewed multitude. First, y this, that the Lord doth plead their cause against the ungodly. *Whence learn*, 1. That the nature of all unrenewed men, is to bear eadly enmity against those that are really Gods people, and elight to undo the godly, as contemners of all that live not s they do. *They eat up my people as they do bread*, saith the Lord. . The Lord owns the quarrell, and wrongs done to the godly, s done to him, in whomsoever his image is hated or persecuted. *They eat up my people*, saith he. 3. The causelesse hatred of the godly is a most unreasonable thing, and argueth admirable stu-pidity in wicked men, who maligne the innocent, by whose life they are admonished of their duty, and taught the way to felicity. *Have all the workers of iniquity no knowledge?* 4. The mis-kenning of God, and working of iniquity, and persecuting of the godly, are three conjunct properties of a man in nature,

no-

not reconciled to God, *For to be workers of iniquity, and eaters up of Gods people as bread, and not calling on God*, are put for the marks and properties of the same sort of ungodly men.

Upon the challenge of the ungodly, the Prophet inferreth the consequence of certain and sad judgements to follow on the wicked, because God is nearly concerned in the quarrell of his people. *Whence learn*, 5. The persecution of piety in the godly, provoketh God to inflict the most fearfull, and most suddain judgements. *For therein specially were the ungodly put to fear, where they had no fear at all.* 6. The near conjunction which God hath with the godly, is the reason of the greatnesse of the sin of persecution of them for godlinesse: for here it is given for a reason, why *there* they were in fear, why they were to tremble when God came to avenge the oppression of the godly, which the wicked feared never to be questioned; *Because God is in the generation of the righteous.* 7. Persecuting of a man for piety, were it but in jesting at a man, or mocking of him for piety, is the turning of piety, which is a mans glory, into a matter of reproach to him; and a means to drive him and others from seeking of God, *You have shamed the counsell*, or resolution *of the poor*, when you scorn, because he hath made God his refuge.

Ver. 7. *O that the salvation of Israel* were come *out of Sion! when the Lord bringeth back the captivity of his people, Jacob shall rejoyce*, and *Israel shall be glad.*

The next comfort of the godly, is from the hope of Christs coming, in whom the redressing of this evill, and of all other, is to be found, for whose coming he wisheth. It is true, the sending of deliverance unto the distressed people of God in *Sauls* time, by bringing *David* to the Kingdom, was worthy to be wished for: but this could not fill up the measure of the wish here stirred up by the Spirit. Therefore we must look to the substance in Christ, in whom this wish and prayer hath full accomplishment, which in effect is, *O that Christ the Saviour of Israel were come out of Sion.* And this same wish closeth the fifty third Psalm also; where salvations of *Israel* in the plurall number is set down, to note the perfection of salvation which cometh onely by Christ, at whom the very forme of the *Hebrew* wishing doth look, as pointing at the person which shall

give

ive all ſort of ſalvation to *Iſrael*, *Who ſhal give*; Now there as a coming of Chriſt in the fleſh *unto Sion*, foretold by the pirit, *Zech.*9.9. and this is preſuppoſed in this wiſh; for Chriſt uſt be in *Sion* before he come out of it. But not by this com-ng were ſo many *Iſraelites* ſaved as here is wiſhed for: not y this coming was the body of *Iſrael* brought back from cap-ivity here propheſied. There is alſo *Iſai.* 2.3. a coming of Chriſt *out of Sion* to the *Gentiles*; and this coming is preſup-oſed here, before that *Iſraels* captivity bee looſed. There is *ſai.*59.20. compared with *Rom.* 11.26. a coming out of *Sion* r the bringing ſalvation to be body of the now miſ-believing Nation of the captive *Iſraelites*, lying in captivity, ſcattered a-ong the *Gentiles*, and this is directly prayed for, and longed fter in this place. *O that the ſalvation of Iſrael were come out of Sion*, even the time when the Lord ſhall bring back the captivi-y of his people. *Paul*, *Rom.*11.26. calleth this the Redeemers oming *out of Sion*, in regard of the time when, and the con-dition wherein Chriſt is to find the *Iſraelites*, to wit, *out of Sion*, out among the *Gentiles*, ſcattered among the *Gentiles*, o whom Chriſt came when hee left *Judea*. And, *Iſaiah* calleth it a coming *to Sion*, in reſpect of the benefit to be given o the *Jewes*, who are deſigned oft by *Sion*. *Whence learne*, 1. Chriſt is the ſalvation of *Sion*, both figuratively and properly called ſo, as well before he came, as after; for here he is looked on as the *Salvation of Iſrael*, in whom all our ſalvation, *Jewes* or *Gentiles*, is founded. 2. Whoſoever ſeeth him, (from how far off ſoever) he cannot chuſe but long for a further mani-feſtation of him, for perfecting of the bleſſedneſſe of his peo-ple: *O that the ſalvation of Iſrael were come out of Sion!* 3. It was revealed to the Prophets, that Chriſt was to come to the Church of the *Jewes*, and from thence to manifeſt himſelfe to the *Gentiles*, caſting off the *Iſraelites* for a time, ſcattering them among the *Gentiles*, and then to come about again towards the *Jews* in their ſcattering and captivity, without caſting off of the *Gentiles*; and this laſt turn is in the Prophets eye, and aim-ed at by the Spirit, when hee wiſheth that *the ſalvation of Iſrael were come out of Sion.* 4. It was revealed alſo to the Pro-phets, and to *David*, that before the conſtitution of the Church of *Iſrael* ſhould be freed from the perſecution of domeſtick e-nemies, vexing the hearts of the godly, or delivered from ſuch mens power, as are deſcribed, *ver.* 1,2,3. that ſore plagues were to be poured out upon that people, and that the *Iſraelites*

were to be driven out of their own Land, and led in captivitie as the words here, and *Psalm* 53.6. do import; for they w were to be brought back from captivity after Christs comi out of *Sion* unto the *Gentiles*, are presupposed to be in capti ty, when Christ cometh to give salvation unto them. 5. B cause of the large pouring out of the Spirit upon the body the converted *Jews* or *Israelites*, when the time shall come their turning Christians, prophesied of here, and *Isai.* 59. and *Rom.* 11.25,26. as their mourning in repentance for t injuries done by them and their progenitors, to Jesus Chri shall be as the mourning of *Hadadrimmon*, in the valley *Megiddon*, *Zech.* 12.10,11. So here, joy in Jesus Christ reco ciled unto them, shall be greater then any that ever that Natio saw, whether in *Davids* time, or *Solomons*: for then *the Lo shall bring back the captivity of his people*, here prophesied of, t be under the time of the Gospel, (whether by loosing their cap tivity bodily as wel as spiritual, whether they shall returne their own Land or not, or what the Scripture doth speak to thi purpose, this place is not for the determining of it.) *Then Ja cob shall rejoyce, and Israel shall be glad, when the Saviour of Isra el shal come out of Sion to them.*

PSAL. XV.

A Psalm of David.

The Prophet for distinguishing of the true members of the Church from those who were only outwardly professors, asketh of the Lord, how the one may be known from the other? ver. 1. and receiveth answer to the question, ver. 2,3,4,5.

Ver. 1. *LORD, who shall abide in thy Tabernacle? who shal dwel in thy holy hill?*

THe question is proponed about the marks of the sincere believers, the true Covenanters with God, the true Professors of true religion, who they are who shall not be cast out from the society of Gods true Church. *Whence learne*, 1. The Tabernacle pitched by *Moses*, and the hill of *Sion*, where the Tabernacle

rnacle and the Temple wat at last setled, was a Type of the ue Church, and of Communion with God in Christ the Me-diatour, a type of God incarnate, dwelling, and exercising all is offices in his Church, and of the heavenly condition of his eople called out of the world, and lifted up toward him, de-gned under the name of Gods Tabernacle, and Gods holy ill. 2. Some of those who professe to be of this fellowship ay be thrust out from it again, and debarred from all com-union with God, when other some shall remaine in this state, nd not be removed. For the question is moved, What are the arks of the members of the Church invisible? and who they re *who shal abide in Gods tabernacle, and dwel in his holy hill*? . Only the Lord who searcheth the heart, can put the diffe-nce betweene the true and the false; for this cause the questi-n is proponed to God, *Lord, who shall abide in thy Taberna-le?*

Ver. 2 *He that walketh upright ly, and worketh righ-teousnesse, and speaketh the truth in his heart.*

3. He that *backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach a-gainst his neighbour.*

4. *In whose eyes the vile person is contemned, but he honoureth them that fear the* LORD: he that *swea-reth to* his own *hurt and changeth not.*

5. He that *putteth not out his mony to usury, nor taketh reward against the innocent. He that doth these things, shall never be moved.*

The Lord answereth in the rest of the Psalme, by shewing the fruits of faith manifested in obedience to Gods commands, both moral and judicial, in the sight of all men: The sincere-ity of which faith and truth was to be certainly knowne to God only, and to the conscience of every mans self; which was sufficient to satisfie the question, quieting and comforting of the upright ones. *Whence learne*, 1. That sincere indeavour of universal obedience in a mans conversation, is a fruit and evi-dence of true faith, and a mark of a true member of the Church invisible, *He walketh upright ly, and doth righteousnesse.* 2. Ano-ther fruit of true faith, is conscience-making of what a man spea-keth, ruling his tongue so, as his heart and his tongue do agree in

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in the truth: *he ſpeaketh the truth from the heart.* 3. A third fruit of unfained faith, is making conſcience in all his dealings that he harm not his neighbour, neither in his name, nor in his perſon, nor his goods, and making conſcience not to receive readily a falſe report of his neighbour, when it is deviſed by another, *Hee backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.* 4. A fourth fruit of ſound faith, is the low eſtimation of any wordly excellency wherewith a wicked man can be busked; to whom, although the godly, according to duty, will give civil honour, as his place requireth, yet hee counteth him a poor miſerable man for all his honour and wealth, becauſe hee walketh in a godleſſe way: but where he ſeeth one that feareth God, he eſteemeth highly of him in his heart, whatſoever externall expreſſions thereof hee find fit to give, becauſe of the honourable way of holineſſe, wherein the godly walketh; *for in his eyes a vile perſon is contemned, but he honoureth him that feareth the Lord.* 5. A fifth fruit of ſound faith, is tender reſpect to the Name of God, and care to keep lawful promiſes, covenants, and oathes, whatſoever civil inconveniences may follow upon the ſtrict keeping of them; *Though he ſwear to his own damage, he changeth not.* 6. A ſixth fruit and evidence of faith, is diſpenſing with commodity, when God by a ſpeciall reaſon calleth for ſo doing, albeit other wayes a man might take reaſonably more gaine. Many of ſuch ſort of caſes do occurre in merchandiſe, and in exacting of rents and debts, as circumſtances may teach, when, and where God calleth for moſt moderation; ſuch was the judicial diſpenſing with commodity, put upon the *Jewes* for looſing the yoke of a bought ſervant, being a *Jew*, at the end of ſix yeats; and quitting of houſes and lands bought from a *Jew* at the yeare of *Jubile*, how deare ſoever it coſt the buyer; and not taking uſury of a *Jew*; wherein the *Jew* was priviledged above men of another Country: for in all theſe three particulars, it was lawfull for the *Jew* to doe otherwiſe with other country-men, to wit, in buying a ſervant from a ſtranger, and not letting him looſe all his dayes, and buying land from a ſtranger of another country, and tranſmitting it to his own poſterity, and taking uſury of a ſtranger, according to the rate which was acknowledged on all hands to ſtand with equity; which commodity if an *Iſraelite* did not diſpenſe with toward an *Iſraelite*, it made him ſhort of this commendation of the true *Iſraelite*, *who putteth not his money to uſu-*

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rit. 7. The ſeventh fruit and evidence of faith, is freedome from briberie, with love of juſtice, which the believer wil not pervert, to the detriment of the man who hath a good cauſe, for whatſoever bud or reward man can give him. This is the upright mans laſt property, *He taketh not a reward againſt the innocent.*

Having numbred out the evidences of a ſound convert and true believer, who ſhal never be thruſt out of Gods fellowſhip, he concludeth, *That whoſoever doth theſe things*, or ſtudieth to do them, *ſhall never be moved.* That is, hee that ſhal evidence his faith in God, by a ſincere indeavour to doe the duties of the firſt and ſecond table of *G*ods Law, ſhall not be removed from *G*ods houſe, but ſhall abide in his Tabernacle, and dwell in Sion, in the fellowſhip of *G*od and his Saints for ever.

PSAL. XVI.

Michtam of David.

David in this Pſalm, finding himſelf in the ſtate of grace, prayeth for preſervation in general, in relation unto all dangers, and evils of body and ſoul, and whatſoever other evill, from which a godly man, with allowance of Gods word might pray to be preſerved. His only reaſon to aſſure himſelf to be heard, is becauſe he had gotten grace to truſt in God. The ſincerity of which faith in God, he proveth by ſundry evidences, ver. 1,2,3,4. In the ſecond place he climbeth up to the comfort and joy of believing; And all the grounds of joy whereupon he goeth, do ſerve both to confirme his faith, and to give him aſſurance of the granting of his prayer, ver. 6,7,8, 9,10,11.

Ver. 1. *Preserve me, O GOD: for in thee do I put my trust.*

HE findeth himself in a good condition, and all the prayer he prayeth, is in one word, for preservation. *Whence learn*, 1. As our being, living, and moving natural, and our bringing into the spiritual and blessed estate of grace, is of the Lord, so is our keeping therein of the Lord also, and our duty is to acknowledg God in both, and to live unto, and pray for his upholding of us, and not to leane upon our owne wisdome, strength, or holinesse; For *David* teacheth so to doe. *Preserve me, O God.* 2. The grace of God having granted to us lively faith, setled on God, is a sufficient ground of our hope, and assurance to persevere, and to be still preserved, for this is the reason whereby *David* confirmeth his prayer, *For in thee doe I put my trust.*

Ver. 2. O my soul, *thou hast said unto the Lord, Thou* art *my Lord: my goodnesse* extendeth *not to thee:*

3. But *to the saints that are in the earth, and to the excellent in whom* is *all my delight.*

Because he hath made his faith in God, the reason of his hope of perseverance, and of his having his prayer granted, he proveth the sincerity of his faith by five Evidences or fruits thereof. *Whence learn*, 1. The first solid evidence of the sincerity of saving Faith, is the testimony of the conscience, bearing witnesse to a man, that he hath layd hold on the covenant of grace, and hath chosen God for his protectour, and master, and that he is resolved to depend upon God, and to serve him, as *David* did, saying, *O my soul thou hast said unto the Lord, thou art my Lord.* 2. Another evidence of the sincerity of faith, is renunciation of all confidence in a mans owne works, and the rejecting of all conceit of any possibility of merit at Gods hand, who cannot be profited by our goodnesse; for we have what we have of him, and can never put an obligation on him by any thing which we can doe. *My goodnesse doth not extend to thee.* 3. A third fruit and evidence of faith, is love and kindnesse to the godly, and bestowing of our own goods for supplying their need, joyned with a high estimation of their preciousnesse, above the godlesse world, and with pleasure taking in their fellowship: so reckoneth the prophet, saying, *My good-*

goodneſſe extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight: where, by the way, let us obſerve, He knew no ſaints to whom he could be profitable, ſave only the Saints who are upon the earth.

Vet 4. *Their ſorrowes ſhal be multiplied,* that *haſten after another* god: *their drink-offerings of bloud will I not offer, nor take up their names into my lips.*

A fourth fruit and evidence of faith, is, the hating of falſe religion, and counting all followers of idolatry, or worſhip of another god, then the true God, to be accurſed; ſuch a hating of falſe religion as is accompanied with the diſcountenancing, open diſcrediting, and abhorring of all idol ſervice, as *David* expreſſeth here in the whole *verſe*. *Whence learne,* 1. Men as they are naturally averſe from following the true God, and the true religion; ſo are they naturally bent to all idolatry, and zealous in following idols, and any falſe religion. *They haſten after another god.* 2. The more men do haſten after felicity, in the way of idolatry, they have the worſe ſpeede. For *their ſorrowes ſhall be multiplied that haſten after another God.* 3. The more madly the world runne after idolatry, the more ſhould the faithful man teſtifie his abominating thereof, as *David* doth. *Their drink-offerings of blood will I not offer, nor take up their names into my lips.* He cannot ſpeak of them without diſdaine.

Ver 5. *The Lord* is *the portion of mine inheritance and of my cup: thou maintaineſt my lot.*

A fifth fruit and evidence of faith in God, is delight, and ſatisfaction in, and reſting on God, as all-ſufficient for the believers compleat happineſſe, as the whole verſe holdeth forth. *Whence learne,* 1. The believer hath as ſure right unto God, as any man hath to the patrimony whereunto he is born; or any Tribe ever had to his ſhare in the Land of *Canaan*. *The Lord is the portion of his inheritance.* 2. The Lord is the believers lot and ſhare, when the world are ſeeking, ſome one, ſome another temporal good; *The Lord, and the light of his countenance,* is the believers compleat good; whatſoever meaſure of earthly things is given to the godly beſide, *Levi's* portion is his portion. *The Lord is the portion of his inheritance.* 3. The Lord is the believers livelihood, and the furniſher of his daily bread, *He is the portion of his cup.* 4. The Lord giveth him-

ſelfe to the believer for his felicity, as he alſo maintaineth the believer in the right unto, and poſſeſſion of himſelf: *Hee maintaineth his lot*: and ſo, as the believer cometh to his right he hath unto God, not by his owne purchaſe, but by ſpirituall birth-right, as a child of Chriſt by faith, or by free donation of this inheritance, received of God by faith; ſo he may claim to God, and enjoy the poſſeſſion of God, as *firmly* as his *inheritance*; as *fully* as if God were his particular *property* and portion; as *ſweetly* as his daily food, and the portion of his domeſtick *cup*: and with as great *quietneſſe and ſecurity*, as the immediate vaſſal of the mightieſt Monarch, being willing, able, and ingaged moſt deeply *to maintain his lot*.

Ver. 6. *The lines are fallen unto me in pleaſant* **places**; *yea, I have goodly heritage.*

In the ſecond place he climbeth up to the joy of faith, ariſing from the certaine perſwaſion, and preſent ſenſe of his being in the ſtate of grace; The reaſons or grounds of his joy are ſix, The firſt reaſon of his joy, is founded upon the properties and ſelf-ſufficiency of God, compared to a *goodly and pleaſant heritage*, which wanteth no commodity within it ſelf. *Whence learn*, 1. Pleaſure and profit, and all commodities of life are abundantly to be found in God; & whatſoever can be repreſented by any goodly heritage, lying in moſt pleaſant places, is but a ſhadow of what is to be found in him, as the compariſon taken from lower things here importeth. 2. The more the believer conſidereth what the Lord is, and what are his perfections, and what is the believers own intereſt in God, the more is he ſatisfied, and raviſhed in the beholding of God, and his owne felicity in him. No wonder therefore if *David* ſay, for the meaſuring out of this ſhare to him, *that his lines are fallen out to him in pleaſant places, &c.* 3. The believer hath liberty to appropriate God in a manner to himſelfe, and in compariſon with the ſhare of the worldlings, to preferre his own portion above all others: This doth *David*, when he calleth God his *own pleaſant places, and his own heritage*.

Ver. 7. *I will bleſſe the Lord who hath given me counſel: my reins alſo inſtruct me in the night ſeaſon.*

The ſecond reaſon and ground of joy, is becauſe God hath perſwaded him to believe in the *Meſſiah*, or *Chriſt* to come, as is clear by the next *verſe*, and that God had taken the directing of him. *Whence learn*, 1. As it is the work of God only, to

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give effectuall counsel to any man to believe in Christ; So also the wayof perswasion of a soul to trust in God, is a way of working, proper onely to God; for it maketh the man so free an agent, in the act of believing, as if Gods work were counsel only, and the work of active perswasion so invincible, as the work is effectually wrought, and infallibly: for he calleth the bestowing of saving faith, or grace to consent to the covenant of grace, a *giving counsel*: *He hath given me counsel.* 2. The glory of trusting in God, is not a matter of gloriation of the believer, in his own disposing of himself, but a matter of thanksgiving to God, and glorifying of him, who giveth the counsel to believe, and maketh the counsel to him effectuall: For *David* saith, *I will blesse the Lord who hath given me counsel*, to wit, effectually; for faith is not of our selfe, it is the gift of God, wherein flexanimous power and voluntary consent are sweetly joyned together. 3. This mercy of powerfully perswading a soul to make choice of God, to close in covenant with him, and to trust in him, doth put a perpetuall obligation of thanksgiving unto God upon the believer, to make him say in all time coming and for ever, *I will blesse the Lord, who hath given me counsel.* 4. With the gift of saving faith, or perswative counsel to believe in God, is joyned the sweet guiding and directing of the Lords Spirit, how to order the wayes of the believer: For here instruction of him in the night season, is joyned with the former mercy, and is made a reason of thanksgiving, and blessing of God. For he addeth, *My reins also shall instruct me in the night season.* 5. The framing of the will, desire, appetite, affections, inclinations, thoughts, and secret meditations, is so inward, secret and deep a work, as the Spirit of God thinks good to expresse this his giving discretion secretly to *David*, in the terms of the *teaching of the reins*, because they are the hiddest parts of the body, and neareſt to the back of any of the inward noble parts; and because of the nature of the reins, which have much affinity with the affections, and have for their office the discretive purging of the blood, the natural furniture of life, *My reins also instruct me in the night season.*

Ver. 8. *I have set the Lord alwayes before me: because* he is *at my right hand, I shall not be moved.*

The third reason, and ground of joy, is the gift of the grace of God, making him alwayes keep his eye (for getting assistance, direction, and comfort) to good purpose, upon Jesus Christ, the Lord, of whom this place is exponed *Act.* 2. 25.

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Whence learn, 1. The duty of the believer, and the way for him to have and retain joy in the Lord, is to fix the eye of faith alwaies, in all estates, on the Mediator, the promised Messiah, the Lord Jesus, for direction, assistance, comfort, and delivery. For this was *Davids* way, *I have set the Lord alway before my face.* 2. Such as implore Jesus Christ for all things in all estates, shall be sure to have his effectuall presence neer hand to help him in time of need. For *he is at such a mans right hand, at all times.* 3. Faith, kept in exercise by employing of Jesus Christ, may have assurance of perseverance, and enjoying constantly the state of grace: what-ever alterations, and commotions come, their state shall stand fixed; they shall stand in grace; for upon this ground the Prophet saith, *I shall never be moved.*

Ver. 9. *Therefore my heart is glad, and my glory rejoyceth; my flesh also shall rest in hope.*

A fourth reason of joy abounding in his heart, and breaking forth in his words, is his victory over death, and the grave, by faith in Jesus Christ. *Whence learn*, 1. Faith in Christ is able not only to give peace that passeth understanding, but also to fill the heart with joy, and to make the tongue, which is a mans glory, above all other creatures, sometime to break forth in expressions of joy; for *therefore* saith he, *my heart is glad, and my glory rejoyceth.* 2. So great victory over death and the grave, is gotten by faith in Jesus Christ, that a believer can lay down his body in the grave, as in a bed, to rest it there, in hope of the resurrection; and here an instance and example for it, *My flesh also shall rest in hope.*

Ver. 10. *For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.*

The first reason of his joy, is the assurance of the resurrection of Jesus Christ his head, through whom he hopeth to be raised in his own order and time. *Whence learn*, 1. A believer is so nearly joyned with Christ, that he may give to him the styles of what is neerest and deerest to him, and call him his very *life* and *soul*, as here David saith of Christ, who behoved to rise again, Act. 2. 25. *Thou wilt not leave my soul*, or my life *in grave*: and by this means he also is assured of his own resurrection in due time; for our life and soul is bound up in Christ: Our life is hid with God in Christ, specially in respect

of

of that wherein he ſtandeth in our room, ſuch as his ſuffering, riſing, reigning as our Surety and Atturney. 3. The body of Chriſt not onely was to riſe from the dead, but alſo could not ſo much as putrifie in the grave: For of Chriſt he ſaith, *Thou wilt not ſuffer thy holy One to ſee corruption.*

V. 11. *Thou wilt ſhew me the path of life: in thy preſence there* is *life, at thy right hand* there are *pleaſures for evermore.*

The laſt ground and reaſon of his joy, is the aſſurance he hath of bleſſedneſſe and of eternall life: *Whence learn,* 1. The believer who is fixed by faith on Chriſt, may be aſſured of his perſeverance in the way leading to life: *Thou wilt ſhew me the way to life*: that is, thou wilt point out the way that I ſhould walk in, thou wilt go alongſt with me, and make me effectually finde thy help, to walk in it. 2. The fruition of Gods immediate preſence is not like the joyes of this world, which neither do feed nor fill a man: but when we ſhall enjoy Gods preſence fully, we ſhall have full contentment, and compleat felicitie: *For in his preſence is fulneſſe of joy.* And the felicity of believers is not like the pleaſures of this world, which paſſe away ſuddenly as a dream: but it endureth for ever: *At his right hand are pleaſures for evermore.*

PSAL. XVII.

A Prayer of David.

This Pſalm, according to the Inſcription thereof, is a *Prayer of David*, mixed with ſundry reaſons for helping: wherein firſt, he craveth in generall juſtice in the controverſie between him and his oppreſſors. *ver.* 1, 2, 3, 4. Secondly, more ſpecially, he requeſteth for a wiſe carriage of himſelf under this exerciſe, *ver.* 5, 6. Thirdly, prayeth for protection & preſervation from his enemies, *ver.* 7, 8, 9, 10, 11, 12. Fourthly, for diſappointment to his enemies, and for delivery of himſelf from them

them, *ver.* 13. 14. and closeth comfortably in confidence of a good answer, and hope of satisfactory happinesse, *ver.* 15.

Ver. 1. *HEar the right, O Lord, attend unto my cry, give ear unto my prayer* that goeth *not out of feigned lips.*

2. *Let my sentence come forth from thy presence: let thine eyes behold the things that are equall.*

3. *Thou hast proved mine heart, thou hast visited* me *in the night, thou hast tryed me* and *shalt finde nothing; I am purposed* that *my mouth shall not transgresse.*

4. *Concerning the works of men, by the word of thy lips I have kept* me from *the paths of the Destroyer.*

The first part of the prayer is unto God, as a righteous Judge, to hear his plaint, and to decide in his favour, according to his just cause, and righteous carriage in relation to his enemies: *Whence learne,* 1. As righteous men are subject unto injuries and oppressions, as well as others are, and are driven by trouble to seek relief of God, as, in this case; it is a speciall comfort, to have *God a righteous judge* to hear them, and a righteous *cause* to bring before him, that the man may say, *Hear the right, O Lord.* 2. The conscience of earnest and honest dealing with God, in the singlenesse of our heart in prayer, is a good reason to helpe our faith in praver, when wee may say, *We cry, and pray, not with feigned lips.* 3. When wee are unjustly condemned by men, we may appeale to God, and call the appellation, and seek and expect a more just sentence pronounced and executed by God. We may say, *Let my sentence come forth from thy presence.* 4 Although men cast out our true defences, which we make against false Libels, and doe not respect equity; yet God will take notice of the whole processe, *his eyes will behold things that are equal.* 2. Sincerity of heart giveth boldnesse to a man to present himselfe to God, to be examined, after that the conscience in its private tryall of the mans carriage toward the adversary, hath in the sight of God absolved him; as here the Propher, in relation to his carriage toward the oppressor, doth speak to God, *Thou hast*

haſt tryed me in the night, and haſt found nothing. 6. Sincerity of carriage for time by-paſt, muſt be joyned with a purpoſe of ſincerity in time coming, that he may ſay with *David*, in relation to his part, *I am purpoſed that my mouth ſhall not tranſgreſſe*; that is, not to ſpeak a wrong word againſt him. 7. Naturall mens manner of dealing, when they are injured, is to recompenſe evill for evill. For *the works of men* are to follow *the paths of the deſtroyer.* 8. There is no way to keep the children of God from theſe paths of the deſtroyer, when they are provoked to injuries, except in the fear of God, they look to what Gods word directeth them to doe. Thus did *David* eſcape an ill courſe, when his nature might have tempted him to it. *By the words of thy lips have I kept me from the paths of the deſtroyer.*

Ver. 5. *Hold up my goings in thy paths,* that *my footſteps ſlip not.*

6. *I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me,* and *hear my ſpeech.*

The ſecond part of the prayer, wherein he requeſteth for grace to be kept ſtill in a righteous and holy way; *Whence learne,* 1. The moſt holy man, though he have ſtood faſt formerly, is moſt feared to offend, and moſt ſuſpicious of himſelfe, and moſt earneſt with God to be holden up, that he fall not in time to come; and giveth all the glory of his ſtanding in a good cauſe, unto God, as is evidently holden forth in this petition of *David, Hold up my goings in thy paths, that my footſteps ſlip not.* 2. The beſt way to have deliverance from, and victory over adverſaries, is to keep a ſtraight courſe of carriage in the fear of God, *Going in Gods paths,* that is, as God hath preſcribed our way in his word. 3. Our prayer ſhould be ſuch, and ſo put up, as we may be ſure to be heard; and when we have prayed unto God, according to his will, we may be confident of a good anſwer with *David, That he will incline his ear, and hear our ſpeech.* 4. Confidence to be heard, muſt not ſlacken our hands in prayer, but hearten us to pray, as this example teacheth us.

Ver. 7. *Shew thy marvellous loving kindneſſe, O thou that ſaveſt by thy right hand, them which put their truſt* in thee, *from thoſe that riſe up* againſt them.

8. *Keep*

8. *Keep me as the Apple of the eye: hide me under the ſhadow of thy wings.*

The third part of his prayer, is, for a mercifull protection and preſervation from his enemies. *Whence learne,* 1. The Beleever muſt hold his eye in time of dangers and ſtraits, eſpecially upon Gods good will and kindneſſe, as a counter-balance of all the malice of men: and here, though his ſtraits were never ſo great, he ſhall read a poſſibility of wonders for his delivery, as here is ſeen; *Shew thy marvellous loving kindneſſe, O Lord.* Beſide common favors, God hath other mercies in keeping for his own, and thoſe are marked even with ſome wonderfulneſſe, either in the time, or manner, or meaſure, or mean, or ſome other reſpect. 2. The Lords power and his office of Saviourſhip, and his conſtant manner of dealing for beleevers, are the pillars of the perſwaſion of help to be had in God. So reaſons *David*, ſaying, *O thou that ſaveſt with thy right hand them which put their truſt in thee*: for Gods Nature, Chriſts Office, and his manner of dealing, are equivalent to promiſes, when they are looked unto by a beleever. 3. Such as trouble unjuſtly them, of whom the Lord hath taken the maintenance, do in a ſort engage God to be their party, and to defend his ſervants *for they riſe up againſt* not only *Gods* ſervants, but againſt *God, who ſaveth by his right hand.* 4. The care *God* hath of his poor children, that depend upon him, is unſpeakable; and the tender love he beareth unto them, no one ſimilitude can expreſſe, as plurality of ſimilitudes joyned here, doe give evidence; for *Gods* care of them is comparable to mans care *of the apple of his eye*; *Gods* love to them is comparable to the love of the *Bird-mother* toward her young ones, whom ſhe warmeth, and *hideth under the ſhadow of her wings.* O wonderfull goodneſſe, and wiſedom of *God*, who admitteth himſelfe to be compared to ſuch low ſimilitudes, that he might lift up our faith above all objections of miſ-belief.

Ver. 9. *From the wicked that oppreſſe me,* **from** *my daily enemies,* **who** *compaſſe me about.*

10. *They are encloſed in their own fat: with their mouth they ſpeak proudly.*

11. *They have now compaſſed us in our ſteps, they have ſet their eyes bowing down to the earth.*

12. *Like as a Lion* **that** *is greedy of his prey, and as*

it

it were a young Lion lurking in ſecret places.

The reaſon of his prayer, is taken from the deadly malice of his enemies, *v.* 9. from their pride, *v.* 10. from their confidence, *v.* 11. from their beaſtly cruelty, *v.* 12. *Whence learn*, 1. The enemies of Gods people are ordinarily wicked, oppreſſors, deadly enemies to them, proud of their wealth and power, boaſters, crafty Foxes, cruel Lions: and the more of theſe evils doe break forth againſt Gods people, the more ſhould the dangers be layd before God; not for information of him, but for the exoneration of our griefs, tentations, fears and dangers before God, and laying of our care upon him: and ſo much the more alſo is vengeance on the enemie, and the delivery of the godly near hand; and hopes of anſwering the prayers put up againſt them, are the more made certain, as the uſe of the wickedneſſe of the enemy made by the Prophet here doth teach.

Ver. 13. *Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked* which is *thy Sword*:

14 *From men* which are *thy hand, O Lord, from men of the world*, which have *their portion in* this *life, and whoſe belly thou filleſt with thy hid* treaſure: *they are ful of children, and leave the reſt of their* ſubſtance *to their babes.*

The Fourth part of the prayer is, for fruſtrating the intention of the enemy, and ſetting the ſupplicant free from the danger. *Whence learne*, 1. When danger is moſt nigh, God is more nigh, and he can ſhortly interpoſe himſelf, to the overturning of the deſigne of the enemy, and to the ruine of the enemy himſelfe: he can quickly *ariſe, and diſappoint him, and caſt him down.* 2. The power of the enemy ſtandeth in the Lords imploying of him; he cannot ſtrike, except God ſtrike by him; therefore he is called *Gods ſword.* 3. The ſhorteſt way to be ſafe from what the wicked can doe, is prayer to God, to over-rule him. Therefore ſaith *David, Deliver my ſoul from the wicked, which is thy ſword.* 4. The Lord ordinarily for execution of wrath, and for hard tryals, and troubles of the godly, doth in his providence make uſe of the wicked; *Deliver me*, ſaith he, *from men which are thy hand.* 5. The wicked neither have, nor doe ſeek any felicity, but what may be had in this life, *they are men of this world*,

world, and have their portion in this life, they need look for n more good then they finde in the world, and that is, *a poor*, an ſorry happineſſe. 6. The belly full of ſenſuall luſt, and rare diſhes, and beſt meats which Gods ſtore-houſe can afford, is th height of the happineſſe of a poor rich worlding. In his own pe ſon, it is all that God giveth him for his portion, and which th Fool hath choſen, even the *filling of his belly with Gods hid trea ſure*, or of ſome rare meat, which meaner people cannot hav and therefore it is called *Gods hid treaſure*. 7. All the felici which the worldling can have, in the point of honour an riches to himſelfe, and his poſterity, is worldly weal while he liveth, and a number of children to enjoy h wealth after him; whether they ſhall live and inherit it, whethe they ſhall prove wiſe men or fools, he knoweth not; this i his all; for in Gods favour he hath no intereſt; heaven he ha nothing to doe with; and at the beſt, *They are full of children and leave the reſt of their ſubſtance to their babes.*

Ver. 15. *As for me, I will behold thy face in righ teouſneſſe: I ſhall be ſatisfied, when I awake, wit thy likeneſſe.*

He cloſeth his prayer comfortably, with the hope of true fe licity in fellowſhip with God. *Whence learne*, 1. In the midſt of whatſoever worldly trouble the godly can be in, his hope i far better then the worldly mans poſſeſſion; and the Prophe here, for this cauſe doth preferre his preſent condition, being in danger daily of his life, to all his enemies proſperity, ſaying, by way of oppoſition, *As for me, I will behold thy face.* 2. The injoying of the preſence, and ſenſe of the loving kindneſſe of the Lord, is the felicity of the godly, in that meaſure they attain it; the hope whereof upholds the beleevers heart in the dark eſt times of trouble. *As for me*, ſaith he, *I will behold thy face.* 3. The enjoying of God is proper only unto the man juſtified by Faith, and endeavouring to live righteouſly; and it is righ teouſneſſe with God, that ſuch a man be brought to the enjoying of his hope. *I will behold thy face in righteouſneſſe*, ſaith he. 4. There is a ſleep of deadneſſe of ſpirit, out of which the ſhi ning of Gods loving countenance doth awake a beleever, and revive the ſpirit of the contrite ones; and there is a ſleep of death bodily, out of which the loving kindneſſe of the Lord ſhall awake all his own, in the day of the reſurrection, when he ſhall ſo change them into the ſimilitude of his own holineſſe

and

and glorious felicity, as they shall be fully contented for ever: and this first and second delivery out of all trouble, may every believer expect and promise to himselfe. *I shal be satisfied, when I awake, with thy likenesse.*

PSAL. XVIII.

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul. *And he said.*

David in this Psalme, as a Type of Christ, and fellow partaker of the sufferings of Christ in his mistical members, and of deliveries and victories over his and their enemies, being now setled in the Kingdom, praiseth God for his marvellous mercies; and as a Type of Christ, he propheseth of the enlargement & stability of his own Kingdome, and of Christs Kingdome, represented thereby; and first obligeth himself thankfully to depend upon God, whatsoever enemies he shal have to deale with, *ver.* 1,2,3. Secondly he giveth a reason of his resolution, from the experience of the Lords delivering of him out of his deepest distresses, *ver.* 4,5. to *ver.*19. Thirdly, He amplifieth this mercy, acknowledging that this was a fruit of his faith, & righteous dealing with his party adversary; the like whereof every believer might expect, as well as he for time coming, by reason of this his by-gon large experience, from *ver.*20. to *v.*30. Fourthly he praiseth God in particular, for the experience he hath had in time by-gon in warfare, and victories in battel, to *ver.*43. Fifthly, As a Type of Christ, he

promiseth to himself the enlargement of his own Kingdom, and propheſieth of the enlargment of Chriſts Kingdom among the Gentiles, for which he praiſeth God unto the end of the Pſalme, *ver* 43,44,45,46,47,48,49,50.

In the inſcription, he telleth the time, and occaſion of his writing of this Song, *Whence learn*, 1. That after long trouble, the Lord wil give his children reſt at laſt, one way or other, and delivery from all their enemies, as here is given to *David* from *Saul* and all his enemies. 2. When the Believer getteth relaxation from trouble, he ſhould ſet himſelf to glorifie God for his delivery, and give evidence of his thankfulneſſe, as *David* doth in penning of this Song, when God delivered him. 3. It is a greater honor to be a real ſervant of the Lord in any calling, then to have the honour of being a King, not being his ſervant: ſo eſteemed *David* when he made this Inſcription, *A Pſalm of David, the ſervant of the Lord.*

Ver. 1. *I Will love thee, O Lord, my ſtrength.*

2. *The Lord is my rock, and my fortreſſe, and my deliverer: my God, my ſtrength, in whom I wil truſt, my buckler, and the horn of my ſalvation,* and *my high tower.*

3. *I wil call upon the Lord,* who is *worthy to be praiſed: ſo ſhal I be ſaved from mine enemies.*

IN the firſt part of the Pſalme, he ſetleth his reſolution yet more to love God, to believe in him, and to worſhip him ſtill in all difficulties, knowing by experience, this to be the way to be ſaved from all his enemies. *Whence learne*, 1. The chiefe fruit of faith, and end of Gods mercies to us, is to grow in eſtimation of, and affection towards God: for ſo doth *David*, ſaying, *I will love thee, O Lord.* 2. Whatſoever a believer hath need of, that will the Lord ſupply; that wil the Lord be himſelf

ſelfe unto him according to his need, as here he is *Davids* ſtrength in weakneſſe; his rock of refuge, when he is purſued: his fortreſſe, when beſieged; and his deliverer when in extreme danger. 3. Experience of the Lords faithfulneſſe, and kindneſſe to us, ſhould confirme us in the covenant of grace, and ſtrengthen our reſolution to believe in him: for upon this account *David* calleth the Lord, *My God, my ſtrength, in whom I will truſt.* 4. When the believer is yoaked in fight with whatſoever adverſary, he ſhall be ſure to have defence in it, delivery out of it, and preſervation after it. Therefore doth *David* glory in God, as a Buckler to be oppoſed to all blowes, and throwes of darts from adverſaries, as the *horn of his ſalvation*, powerfully fighting for his delivery and victory: And as his high Tower, whence he might look downe, and deſpiſe all the wit, malice, and power of his enemies. 5. Prayer and invocation of God, ſhould be alwayes joyned with praiſes and thankſgiving, and uſed as a means, whereby faith may extract the good which it knoweth is in God, and of which he hath made promiſe, *I wil call upon the Lord who is worthy to be praiſed.* 6. Delivery, ſafety, and peace may the believer expect, as the anſwer of his invocation upon God. *So ſhall I be ſafe from mine enemy.*

Ver. 4. *The ſorrowes of death compaſſed me, and the floods of ungodly men made me afraid.*

5. *The ſorrowes of hell compaſſed me about: the ſnares of death prevented me.*

In the ſecond part, he bringeth forth his experience, whereby he was encouraged unto the foreſaid duties. *Whence learne;* 1. Although the word of God be infinitely ſure, and true in it ſelfe, yet experience of the truth thereof, helpeth much to ſtrengthen our griping thereof, and to cheriſh hope, as here is declared. 2. The believer in his exerciſe, may be put hard to it, and brought in ſight of apparent periſhing of ſoul and body; while men ſeek his life, God for a time hideth his face: for *David* felt deadly fears, and extreme torment of ſoule, even *the ſorrows of death, the ſorrowes of hell, and the ſnares of death preventing him*, that he could not get free from them.

Ver. 6. *In my diſtreſſe I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him*, even *into his eares.*

He hath ſet down the ſtrait he was in, now he ſetteth downe the mean he uſed to be relieved, to wit, prayer to God, as in covenant with him; and how he was mercifully heard through Chriſt. *Whence learne*, 1. No ſtrait is ſuch, but God can deliver out of it, no caſe is ſo deſperate, as to make prayer needleſſe or uſeleſſe: for *Dauid* ſaith in his deepeſt diſtreſſe, *I called on the Lord*. 2. It is neceſſary not to give over, when help is delayed; yea, it is neceſſary to grow more fervent, and for this end to lay hold on the covenant of reconciliation, and upon God in covenant with us: for hee addeth, *I cried to my God*. 3. By vertue of Chriſts ſacrifice, and his interceſſion, notice is taken of prayer graciouſly, and anſwer cometh to the believer; for he addeth, *He heard my voice out of his temple, and my cry came before him, even unto his eares*; He pointeth at the Temple, in regard of the Ark, and other figures repreſenting Chriſt in his interceſſion for us in heaven.

Ver 7. *Then the earth ſhook and trembled; the foundations alſo of the hils moved and were ſhaken, becauſe he was wroth.*

8. *There went up a ſmoak out of his noſtrils, and fire out of his mouth devoured, coles were kindled by it.*

9. *He bowed the heavens alſo, and came downe: and darkneſſe* was *under his feet.*

10. *And he rode upon a cherub, and did flie: yea, he did flie upon the wings of the wind.*

11. *He made darkneſſe his ſecret* place: *his pavilion round about him*, were *dark waters*, and *thick clouds of the skies.*

12. *At the brightneſſe* that was *before him, his thick clouds paſſed, hail-ſtones and coales of fire.*

13. *The Lord alſo thundred in the heavens, and the Higheſt gave his voice, hail-ſtones and coals of fire.*

14. *Yea, he ſent out his arrowes, and ſcattered them, and he ſhot out lightnings, and diſcomfited them.*

15. *Then the chanels of waters were ſeene, and the foundations of the world were diſcovered: at thy rebuke,*

buke O LORD, at the blaſt of the breath of thy noſtrils.

The manner of his delivery is ſet down in comparative ſpeeches, alluding to the moſt glorious manifeſtations which ever God gave of himſelfe, in Mount *Sinai*, or in the dayes of *Joſhua*, or in the dayes of the *Judges*, or *Samuel*, all which glorious manifeſtations of God to his people, *David* eſteemeth to be re-acted in the wonderfulneſſe of his delivery; ſo as he thinks he may juſtly compare the wonders ſhewn in his preſervation from his enemies, to any of, or to all Gods former wonders, in ſaving his people. *Whence learne*, 1. Although our natural ſtupidity, unbeliefe, and enmity againſt God, do extenuate the works of Gods providence about his children; yet the believer ſhould look upon them with a ſpiritual, and diſcerning eye, and ſhould ſo ſet them forth to others, as *David* doth here. 2. The moſt ſenſible mutations in heaven and earth, are not ſo obſerved by the blind world, as a ſoul illuminate with ſpiritual light wil obſerve Gods ſpiritual providence in his works towards his people, and toward himſelfe, as here *Davids* example doth ſhew. 3. The hiſtory of the Lords redeeming of his Church, ſet down in Scripture, and by *David* alluded unto, may be ſeen in Gods particular dealing with his children, as very like to the ſame, and as appendicles of the ſame work repeated. This is imported in *Davids* re-calling to memory what is ſaid, *Exod.* 9. 23, 24. and 9. 18. *Joſh.* 10. 11. *Judg.* 5. 4. 1 *Sam.* 12. 18. concerning the Lords manifeſting of himſelfe. 4. The terribleneſſe of God coming to judge his enemies, is a matter of conſolation to the believer, and of praiſe to God: as here is ſet down.

Ver. 16. *He ſent from above, he tooke me, he drew me out of many waters.*

17. *He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.*

18. *They prevented me in the day of my calamnity: but the Lord was my ſtay.*

19. *Hee brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.*

Now he draweth forth his delivery in lower compariſons, and more proper words, for the more cleare capacity of the Church; to wit, that God delivered him as one in perill of drowning, *ver.* 16. As helping a weak man from a ſtrong party, *ver.* 17. As upholding a man circumvented, and ready to fall and fail, *ver.* 18. And ſetting a man free from all danger, *ver.* 19. *Whence learn,* 1. Our weakneſſe in the time of our delivery, commendeth Gods power, as *Davids* delivery is magnified, becauſe it was as a *drawing of him out of many waters, where he was like to drown.* 2. Whether God uſe means or not in our deliveries, the work muſt ever be aſcribed to him alone. *He ſent from above, and took me out.* 3. Power of adverſaries wil not hinder Gods helping hand; he can, and doth uſually *deliver his own from them that are too ſtrong for them.* 4. A ſoul ſenſible of Gods merciful worke, cannot ſatisfie it ſelfe with expreſſions about it. And as many new conſiderations as a believer hath of the circumſtances of a mercy, as many new mercies doth he ſee; therefore is it that *David* repeateth the ſame worke of deliverance in moe and moe new expreſſions, and cannot expreſſe himſelf in one word, with ſatisfaction to himſelfe. 5. When a man is incloſed, and prevented from eſcaping out of trouble, faith would faile, and then deſpaire ſhould follow, if God did not interpoſe himſelfe, and did not furniſh ſtrength in this difficulty. *David* being thus circumvented, ſaith, *But the Lord was my ſtay.* 6. The Lord doth not leave his work about his owne, til he perfect it, but he compleateth their delivery ere he ceaſe, and doth crown his mercy with joy: To expreſs this, *David* ſaith, *He brought me forth alſo into a large place*

Ver. 19 *Hee brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.*

20. *The Lord rewarded me according to my righteouſneſſe: according to the cleanneſſe of my hands hath he recompenſed me.*

21 *For I have kept the wayes of the Lord, and have not wickedly departed from my God.*

22 *For all his judgments were before me: and I did not put away his Statutes from me.*

23. *I was alſo upright before him: and I kept my ſelfe from mine iniquity.*

24. *There-*

24. *Therefore hath the Lord recompenſed me according to my righteouſneſſe, according to the righteouſneſſe of my hands in his eye ſight.*

The third part of the Pſalme, wherein he goeth on to amplifie mercy ſundry waies, and firſt from the cauſe of it, which is the meer good will and love of God. *Whence learn*, 1. That the cauſe of any mercy ſhewn to us, is not to be found in us, but in Gods free love, *He delivered me, becauſe he delighted in me.* 2. The beliefe of Gods love ſweetneth and commendeth the mercy exceedingly: The delivery here is great, but this word, *becauſe he delighted in me*, is far more ſweet, *verſe* 20. There is another point of amplifying the mercy of his preſervation and delivery, in the clearing of his innocency, and freeing of him from the ſlanders of ungratitude, rebellion, treachery againſt his Father in law, and his Prince, which was the fruit of another grace of God, given unto him, to wit, righteouſneſſe and innocency, in relation to his enemies, *ver.* 20. and a ſtudy to keep Gods commands, *ver.* 21. and the feare of God faſtening him to Gods Statutes, *ver.* 22. and ſincere and tender walking with God, and watching over the ſin which did moſt beſet him, *ver.* 23. where his delivery from his enemies, and clearing his innocency from calumnies, was a gracious reward, *ver.* 24. *Whence learn*, 1. In a good cauſe, it is neceſſary we have a good carriage, leſt we marre our cauſe, and our comfort alſo: For *David* ſtudied *righteouſneſſe and cleanneſſe of hands*, in relation to his enemies, when he was moſt unjuſtly perſecuted. 2. A godly behaviour in a good cauſe ſhall not want the fruit: For the free love of God *rewarded David according to his righteouſneſſe.* 3. The conſcience of a godly behaviour in time of perſecution, is twice profitable: once under the trial and trouble, it doth *ſupport*: againe, after the delivery, the looking back upon it, doth *comfort*, as here is ſhewne. 4. As we ſhould at all times take heede to our converſation, ſo in ſpecial, when by perſecution we are troubled for a good cauſe: For now we are upon the trial of our faith, patience, wiſdome, and other graces, as *David* was: and ſhould do as he doth here. 5. We have ſpecial rules of good behaviour ſet down in *Davids* example; firſt, we muſt be ſure to follow ſuch wayes, as Gods word doth allow, that wee may ſay, *I have kept the wayes of the Lord.* Secondly, if in our infirmity we be miſcarried at any time, we muſt not perſiſt in a

wrong course, but return to the way of Gods obedience, That we may say, *I have not wickedly departed from my God*, neither in the point of belief, nor practical obedience. Thirdly, we must set all the commands of God, and his written judgments before us, to be observed, one as well as another, and must have respect to Gods threatned, and executed judgments also, that we may say with *David*, *All his judgments were before mee, and I did not put away his statutes from mee.* Fourthly, We must study sincerity in our carriage, doing good actions well from right *principles*, and for the *right end*, that we may say, *I was also upright before him.* Fifthly, We must keepe strict watch over our wicked nature, and most raging passions and affections, lest they break out; that our conscience may not contradict us, when we say, *I have kept my selfe from mine iniquity.* 6. It is wisdome to joyne one mercy with onother, in our reckoning, that we may say that we have gotten grace for grace, as *David* doth acknowledge, That as God had given to him grace to study righteousnesse and innocency, *so had he recompensed him according to his righteousnesse.* 7. When the world would bury our innocency with slanders, it is lawful and expedient to defend our own good name, and to speak and write in defence of it, as *David* doth here.

Ver. 25. *With the merciful thou wilt shew thy selfe merciful, with an upright man thou wilt shew thy selfe upright.*

26. *With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward.*

27. *For thou wilt save the afflicted people: but wilt bring downe high lookt.*

From his owne experience he draweth up a general doctrine, concerning the Lords holy, just, and wise manner of dealing with all men, according to their carriage towards him. *Whence learne,* 1. The experiences which any of the Saints have, of the effects of Gods word, are proofs of the certainty of Gods promises and threatnings, and pawns of the like effects to follow unto others; For here *David* draweth a general doctrine from his particular experience. 2. As a man would have a meeting from God, so must he study to behave himselfe toward God and man, for Gods cause; for with the *bountifull, merciful, upright, and pure*, he will deal accordingly. 3. Whosoever shall walke contrary unto God, and strive with him; or

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will not ſubmit themſelves unto him, he ſhall walke contrary unto them, and puniſh them ſeven times more, becauſe of their ſtubbornneſſe; *for toward the froward he will ſhew himſelf froward.* 4. Albeit the godly be for a while afflicted, and the wicked do proſper, yet after the affliction of the godly, ſalvation ſhall come to them; and after the proſperity, vaine and proud gloriation of the wicked, their deſtruction ſhall follow, *For he will ſave the afflicted people, but will bring downe high looks.*

Ver. 28. *For thou wilt light my candle, the Lord my God will enlighten my darkneſs.*

From by-gon experience he ſtrengthens his own hope of further experience thereafter, as need ſhould require. *Whence learn,* 1. Beleevers being delivered out of many by-gon troubles, muſt not promiſe to themſelves exemption from new troubles hereafter, but rather make themſelves ready for new exerciſe, and more ſad paſſages of Gods diſpenſations towards them. For *David* preſuppoſeth here, that he may, yea, and that he ſhall be thereafter in *darkneſſe*, and want for a while *the Candle light* of conſolation. 2. As the godly man may expect croſſes, ſo may he be ſure alſo of as many conſolations, and ſweet ſeaſonings of his troubles, and deliverances out of them; ſo that he may ſay, both before trouble come, and in the midſt of it, *The Lord will light my Candle, and my God will enlighten my darkneſſe.*

Ver. 29. *For by thee I have run through a troup: and by my God have I leaped over a wall.*

Here is another part of his experience, concerning his victories and good ſucceſſe in battel, the glory whereof he aſcribes altogether to God. *Whence learne,* 1. Although the courage, valour and ſucceſſe of all ſouldiers is from the Lord, yet only the beleever doth give God the glory thereof, as *David* here. 2. Naturall courage, and whatſoever meaſure a man may have of it, now and then, may faint and fail altogether, when it meeteth with very ſtrong oppoſition; But the ſpirituall courage which is from Faith, is from a more ſure ground, and will not faile, when faith ſetteth it on, whatſoever be the apparent difficulty: for by Faith in God *David* was made *to run through a troupe, or leap over a wall* into a Town, full of his enemies, with aſſurance of victory.

Ver. 30. *As for God, his way is perfect: the word of the Lord,*

Lord is tryed: he is a Buckler to all those that trust in him.

31. *For who is God, save the Lord? or Who is a rock, save our God?*

The Fourth part of the Psalme, wherein he praiseth the Lord expresly, for what he had found in him; and in this he is a speciall type of Christ, in his conquest and victories. The reasons of his praysing, are four, set down in order. *Whence learn,* 1. The constant, equable, and old way of Gods dealing with those that beleeve in him, is a matter of Gods praise; and a reason why the experience of one beleever may be a ground of hope for another, to finde the like, becaus it is said here, *As for God, his way is perfect.* This is one reason of his praise, and of the beleevers hope. 2. In all times by-gon, experience hath proved the word of the Lord to be most solidly true. Which serveth for the second reason of praising God, and grounding of our hope; *The word of the Lord is tryed.* 3. There is none of the beleevers excepted from the benefit of his promises, which is a third reason of Gods praise, and our hope; *for he is a buckler to all those that trust in him.* He is a defence which we may constantly carry along with us, where ever we goe, and make use of his power and love, as of a *buckler* in all conflicts. 4. A fourth reason of Gods praise, and ground of our hope is, that as there is no true Religion, nor true Faith save one, so there is no true God save onely one, whose true and tryed word, is with his true Church and Saints, who beleeve in him: *For who is God save the Lord? or who is a rock save our God?* 5. There is no fountain of comfort, or of strength or delivery, save the Lord, of whom onely all things have their being: *for who is God save the Lord?* 6. There is no ground to build our confidence and felicity upon, save God alone, who is in Covenant through Christ with us: *who is a rock save our God?*

Ver. 32. *It is God that girdeth me with strength, and maketh my way perfect.*

33. *He maketh my feet like hindes feet, and setteth me upon my high places.*

34. *He teacheth my hands to war, so that a bow of steel is broken by mine arms.*

23. *Thou hast also given me the shield of thy salva-*

tion,

ion, and thy right hand hath holden me up, and thy gentleneſſe hath made me great.

36. *Thou haſt enlarged my ſteps under me; that my feet did not ſlip.*

He goeth on to reckon the furniture, and ability for warre, which the Lord did give to him. *Whence learne,* 1. The man of God muſt reſolve to be a man of war, and to yoake with adverſaries of one ſort or other; Such as was *David*, and Chriſt, and his followers repreſented by him. 2. The man whom the Lord ſendeth out to fight his Battels, he will arme him compleatly from head to foot; *He will gird him with ſtrength, and make his way plaine and perfect; he will make his feet ſwift, he will furniſh him with a ſetting place on high, he will furniſh him with a Bow of ſteel*, and [illegible] all armes offenſive, and will enable him with more skill and ſtrength then to make uſe of them; he will furniſh him alſo with *a ſhield of ſalvation*, which ſhall ſave him in effect: and with all arms defenſive, and uphold him by his right hand, when he is like to be overcome; and by his tender care of him, wil make him a great man, a valiant man of war, *and hold him on his feet*, that he fall not in his ſervice. Whereof *David* here hath experience in his warfare, bodily and ſpirituall. 3. What God hath done for a man, will be better ſeen after the trouble is ended, then in the mean time. The back-look upon the Lords aſſiſtance is moſt clear. As here *David* giveth the cleareſt compt of Gods aſſiſtance, when his experience is reviewed. 4. All the furniture of ſpirituall armour, in our ſpirituall warfare, which here is chiefly aimed at, is only from the Lord; for he, even he only is here declared the furniſher thereof, and without him the man is altogether weak, witleſſe and naked.

37. *I have purſued mine enemies and overtaken them: neither did I turn again till they were conſumed.*

38. *I have wounded them that they were not able to riſe: thy are fallen under my feet.*

39. *For thou haſt girded me with ſtrength unto the battel: thou haſt ſubdued under me thoſe that roſe up againſt me.*

40. *Thou haſt alſo given me the necks of mine enemies; that I might deſtroy them that hate me.*

Here

Here he maketh mention of the victories which God gave to him, as a Type of Christ, over all his enemies. *Whence learn*, 1. It was revealed to *David*, that as he himself had, so also Christ should have many enemies, and should fight against them, and prevail over them, and make all his followers victorious over them all; That he should pursue his, and their enemies, in every age, and *not turn again till they shall be consumed*, as is, *ver.* 37. *till he cast them down, that they be not able to rise, vers.* 38. till he hath subdued them all under his feet, and ours, *ver.* 39. till he have *taken them captives and destroyed them*, *ver.* 40. For Christs victories are common to him and his followers, in as far as their warfare is from him, and he is engaged to fight our battels for us, or by us, as he sees fit.

Ver. 41. *They cried, but* there was [illegible] *to save* them: even *unto the Lord, but he answered them not.*

42. *Then did I beat them small as the dust before the wind: I did cast them out, as the dirt in the streets.*

In the type of some passages of some severe justice which *David* did execute against his enemies, he setteth forth the certain destruction of Christs enemies, in judgement mercilesse. *Whence learne*, 1. That whosoever do look for release out of their trouble, and that not through Christ, shall have no release at all. *Though they cry, there shall be none to save them.* 2. It may be some may think themselves friends to God, and God a friend to them, and pray to him, albeit they be enemies to Christ; but that prayer which is put up to God without reconciliation made through Christ, shall be rejected. *Though they cry to the Lord, he shall not answer them.* 3. If men pursued by Christ for their enmity against him, shall not under the rod at least, turn to him, there remaineth nothing for them, but that they be utterly destroyed, and as it were *beaten as small as the dust.* 4. The obstinate enemies of Christs Kingdome shall perish shamefully, and as they have despised the blood of Christ, and of his servants, so shall the Lord despise them; *He shall cast them out as the dirt in the streets.*

Ver. 43. *Thou hast delivered me from the strivings of the people*; and *thou hast made me the head of the heathen: a people* whom *I have not known shall serve me.*

44. *As soon*

44. *Aſſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.*

In the fifth and laſt part of the Pſalm, he promiſeth to himſelfe the ſetling and enlargement of his own Kingdome, and propheſieth alſo of Chriſts Kingdome repreſented thereby. *Whence learn.* 1. As was *Davids*, ſo is Chriſts Kingdom, ſubject to inteſtine commotions, tumults and diſſentions; as in the one there was, ſo in the other hath been, and will be contentions, and *ſtrivings of the people*, raiſed by Satan, foſtered by wicked hypocrites, and by the corruption of the Lords children. 2. Such ſtriving and diſſention do put our Lords Kingdome in a ſort of hazard, if we look to ſecond cauſes, ſo as there will be need of Gods help for a delivery from it. But the Kingdome of Chriſt ſhall ſtand for all that, notwithſtanding theſe contentions, that it may ſtill be ſaid of his Kingdome, as it is ſaid here of the typicall Kingdome, and is propheſied of Chriſts Kingdome, *Thou haſt delivered me from the ſtrivings of the people.* 3. To the Prophet it was revealed, that Chriſts Kingdome was not to remaine ſtraitned within the bounds of *Judea*, but to be extended to the *Gentiles*, over whom Chriſt was to reign, and now hath he a long time reign'd. *The Father*, as he made *David* the Type, ſo *hath he made Chriſt head of the heathen.* 4. The wickedneſſe of a perſon or people, whoſe works have been moſt loathſome to the Lord, cannot hinder him to ſhew mercy to them through Chriſt, when he pleaſeth to convert them. For he hath ſaid, *A people whom I have not known, ſhall ſerve me:* which hath oft-times come to paſſe, and will yet more bee ſeen effectually. 5. The word of the Lord is the Scepter of his Kingdome, the ſword whereby he ſubdueth people to himſelf; *aſſoon as they hear of me*, ſaith the Lord, in the mouth of his Type, and Prophet, they ſhall obey me. 6. The more room the word gets in a mans heart, and the ſooner it be believed and obeyed, after ſignification of Gods will to him by his word, the more kindly is the converſion, and the more of the Lords power is evidenced: as here is imported in, *aſſoon as they hear of me.* 7. When Chriſt ſubdueth Nations to himſelfe by his word, and doth convert the elect, or his own redeemed ones: ſtrangers in heart will come alſo outwardly unto the ſociety of his Church and Kingdome, though fainedly. *The ſtrangers ſhall ſubmit themſelves to me; fainedly*, as the word importeth. 8. Even this outward

offer of submission to Christs Kingdome, made by strangers coming to the visible Church, is not refused, but received pro tanto, and made a matter of glorifying of Christ. *The strangers shall fainedly submit themselves to me.* For it is no small glory to Christ that the Majesty of his Word and Ordinances, doth make many stoop before him, who are not turned truely unto him. Mean time, albeit by entring into, and submitting to the external covenant, a man be admitted into the visible Church, and outer Court of Gods house, yet not without reall conversion is a man made a member of the invisible Church, and admitted into the inner Court of heaven.

Ver. 45. *The strangers shall fade away, and be afraid out of their close places.*

He prophesieth what shall become of Christ enemies at length. *Whence learne.* 1. As some strangers shall come into the outward fellowship of Christs Kingdom, so others of them shall remain professed strangers, and dis-affected to his Kingdome, and whether strangers within, or without, shal continue to be strangers stil, both of them shall perish. *For strangers shall fade away.* 2. Albeit Christ at first, may have many enemies, and unfriends where he cometh to set up his Kingdome, yet where and when he pleaseth to stay, and keep up his Kingdom, his open enemies shall grow fewer. *The strangers shall fade away*: to wit, where he minds to stay, and for that end thinks good to diminish them. 3. Whether the Lord be pleased to convert strangers, or not, their strong holds, (whether their high imaginations, or their earthly power) shall not be able to stand before him; let him come to convert them outwardly or inwardly also, or destroy them, as he shall be pleased, his terrour shall affright them; *For the strangers* (before him) *shall be afraid out of their close places.*

Ver. 46. *The Lord liveth, and blessed* be *my rock: and let the God of my salvation* be *exalted.*

47. *It is God that avengeth me, and subdueth the people under me.*

48. *He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.*

Ver. 49.

Ver. 49. *Therefore will I give thanks unto thee (O Lord) among the heathen: and ſing praiſes unto thy name.*

50. *Great deliverance giveth he to his King, and ſhewеth mercy to his anointed, to David, and to his ſeed for evermore.*

He concludeth the Pſalme with thankſgiving, and praiſeth the Lord for his perſonall preſervation unto eternall life, *verſe* 46. for overthrowing of his enemies, *verſe* 47. for delivery of him from them, *verſ.* 47, 48. and in Chriſts name he ſetteth forth the Lords glory, before the *Gentiles*, for the mercies following the Kingdome of Chriſt, and his own Kingdome, the type thereof, *ver.* 49, 50. *Whence learne*, 1. The end of all our ſpeeches, concerning what we have been imployed into, and have done, or have had ſucceſſe in, ſhould be to ſhew forth the glory of God to others, and to offer praiſe and thanks to him: for this, *Bleſſed be my rock, &c.* is the end whereunto *Davids* example doth drive. 2. *Life*, and *bleſſed life*, *quickening life*, the only *fountain* of life, is the proper ſtile of God, of whom moſt properly and deſervedly we may ſay, *The Lord liveth.* 3. Becauſe God is the Fountain of all bleſſednеſſe, to Angels and men; therefore ſhould we acknowledge him, and proclaim him *bleſſed*, that the hearer may ſeek bleſſednеſſe in him alone. 4. The perfection of God in himſelfe, the out-letting of his goodneſſe to the creature, his immutability in his love to his own, his making himſelfe to be as it were the proper good of the believer by covenant: and his giving the certainty of ſalvation to the believer, eſtabliſhed by covenant: Theſe and other perfections ſhould exalt the Lord highly in eſtimation, and affection of the believer, and do make the believer heartily wiſh the Lord may be known to his praiſe: for this cauſe ſaith the Prophet, *the Lord liveth*, and *bleſſed be my rock, and let the God of my ſalvation be exalted.* 4. *David*, as a type of Chriſt, in name and behalfe of Chriſt, doth give unto God the glory of taking order with his enemies, for preſerving and propagating his Kingdome, and for the delivering his people from cruell perſecuters. *It is God*, ſaith he, *that avengeth me, and ſubdueth the people under me. He delivereth me from mine enemies; yea, thou liftеſt me up above thoſe that riſe up againſt me: Thou haſt delivered mee from the violent man.*

Ver. 49.

Ver. 49. *Therefore will I give thanks unto thee (O Lord) among the heathen; and ſing praiſes unto thy name.*

Beſides preſent praiſing of God, he promiſeth to inſiſt in praiſe and thankſgiving. This the Apoſtle, *Rom.* 15. ſheweth to be the ſpeech of Chriſt, and a propheſie of the converſion of the *Gentiles*. *Whence learn*, 1. Beſide all the victories given to the Church in *Davids* time, as a pledge of promiſe it was foretold that the *Gentiles* ſhould ſee many victories over the enemies of the Church of Chriſt, after his coming, and that they ſhould joyne with the *Jews* in thankſgiving to God for the ſame; for upon account of the Lords lifting up Chriſt above his adverſaries, and cruell perſecuters, *Thanks ſhall be given unto the Lord among the heathen.* 2. The ſacrifice of praiſe offered up in the Church, as it is the work of the Saints in one reſpect, ſo it is the work of Chriſt in another reſpect, becauſe he raiſeth by his Spirit the ſong in their hearts, and offereth up the ſacrifice of thanks unto the Father. For it is Chriſt who here ſaith, *I will give thanks unto thee (O Lord) among the heathen, and ſing praiſes to thy name.*

Ver. 50. *Great deliverance giveth he to his King, and ſheweth mercy unto his anminted: to David, and his ſeed, for evermore.*

David as a Type of Chriſt, giveth a reaſon of perpetuall praiſing of God; to wit, the conſtant courſe of Gods mercies ſhewn to him, and his houſe, and to be ſhewn to Chriſt, and his children, and houſe, for evermore. *Whence learn*, 1. As difficulties, enemies, and dangers of the Church, are many and great; ſo ſhall their victories over theſe evils be great alſo; *For great deliverance giveth he*, in a continuall tract and courſe, as it were, one after another, as need is. 2. All the deliverances are given to Chriſt principally, and in him to his Church, and particular ſoules through him. For it is ſaid, *Great deliverance giveth he to his King.* 3. The chuſing of a man for a ſervice, ſhall by the calling of him to it, and qualifying him for it, and ſuſtaining him in it, be confirmed to him, and by the courſe of mercy following him in all his difficulties, which he ſhall meet with in his calling. Therefore ſignificantly doth he ſay, *Great deliverance giveth he to his King*, to *David*, a cho-

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ſen Type, and to his annointed Chriſt, repreſented by him: *He ſheweth mercy to his annointed*, Chriſt his ſeed. 4. It is meer mercy whereof Chriſts followers, Chriſts children and ſeed do ſtand in need: and mercy by courſe conſtantly ſhall follow them, not for a ſhort time, but world without end, for *the Lord ſheweth mercy to David and his ſeed for evermore.*

PSAL. XIX.

To the chief Muſician, A Pſalm of David.

This Pſalm is a ſweet contemplation of the glory of Gods wiſdom, power, & goodneſs, ſhining in the works of Creation, v. 1, 2, 3, 4, 5, 6. and of the glory of his holineſs, and rich grace, ſhining through his word and Ordinances in his Church, v. 7, 8, 9, 10. whereof the Prophet having proof, prayeth to have the right uſe and benefit, *ver.* 11, 12, 13, 14.

V. 1. *THe heavens declare the glory of God: and the firmament ſheweth his handy workes.*

ALbeit the whole earth be ful of the glory of the Lord, yet the Prophet contenteth himſelfe to pitch his meditations on the heavens alone, and the viciſſitude of day and night, and upon the courſe of the Suns light. *Whence learn*, 1. Albeit the glory of the Lord ſhine in all his works, yet any portion thereof will take up a mans meditation, when he beginneth to think upon it, as here the heavens are the Prophets Theam and ſubject matter of meditation. 2. The inviſible things of God, even his eternal power and Godhead, and glorious attributes of wiſdome, and goodneſſe, and Majeſtie are to be ſeen in the works of Creation, from the beginning of the world. *The heavens declare the glory of God, and the firmament ſheweth his handy worke.* 3. Though his glory be ſhewne to all men, yet it is the illuminate child of God that can obſerve it; for he that ſetteth it forth to others, doth it by the inſpiration of the Lords own Spirit: He is a Prophet who here is ſtirred up to point unto us this leſſon, moſt worthy of our obſervation. For in ſubſtance the heavens

declare that they are not their own maker, but that they are made by one, infinite, incomprehensible, omnipotent, everlasting, good, kind and glorious God. And the firmament (taking it for the region of the aire, and place of the ſtars) declares how curiouſly he can adorne the work of his hands, and how powerfully he can put glory abundaut on the creature, though it have no matter in it to make it glorious.

2 *Day unto day uttereth ſpeech, and night unto night ſheweth knowledg.*

3. There is *no ſpeech nor language,* where *their voice is not heard.*

4 *Their line is gone out throw all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the Sun*

He looketh next upon the viciſſitude of night and day, and as he ſaw what the heavens gave him to read, ſo he hearkeneth and heareth what the day and the night did ſpeak; and he compriſeth all their ſpeech in the Doctrine of knowledge. *Whence learn,* 1. The right obſervation of the viciſſitude of the night and day, may give inſtruction unto us to be wiſe; *for day unto day,* in their revolution, *utter ſpeech* to the obſerving ear; *And night unto night,* in their viciſſitude *ſheweth* to the underſtanding man *knowledge.* For in ſubſtance, the viciſſitude of day after day, doth ſerve to teach man that he liveth in time, and that his dayes are numbred, that his dayes do go quickly away, and that time is precious, and cannot return when it is gone; and that ſo long as it ſhall laſt, it ſhal ſerve man to view the workes of the Lord, and to goe about his own neceſſary labours; and ſuch like other ſpeeches doth it ſpeake: Alſo the night ſaith, That man in himſelfe is weak, and cannot endure long toyling in labour; that as ſome little ſhort reſt and recreation of the labourer is neceſſary, ſo it is prepared for him, that he may lie under a curtaine, and ſleep a while, and ſo be fitted for more worke, if more time be lent unto him; and that he may now quietly examine, what he hath been doing, may commune with his heart and be ſtill; and that if he doe not what he hath to do in time, *the night cometh when no man can work*: By which, and ſuch like ſpeeches men may learn knowledge. 2. There is no people nor country, but as much of the ſpeech of the creature is ſpoken convincingly unto them, as may make them inexcuſable; and albeit

albeit all doe not learne wisdome, yet *the voice* of the works of creation and providence, *is every where* in some measure *heard*: *their line* and direction *is gone out through the earth.*

5 *Which* is *as a Bridegroome coming out of his chamber*, and *rejoyceth as a strong man to run a race.*

6. *His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

He contracteth his thoughts from the highnes of the heavens, and pitcheth upon the Sunne, and beholdeth Gods glory in it. *Whence learne*, 1. All the glory to be seen in the Sun belongeth unto the Lord; for he hath made it, and set it in its place, *as in a Tabernacle*, for a time, so long as he hath use and service of it. 2. The beauty of the Sun when it ariseth in the morning; the wonderfull swift and regular motion of it, so tempered by the huge distance thereof from the earth, that it cannot be seene moving, when it is running in a circle in the heaven most swiftly: The constancy of the motion of it from day to day, from year to year, without wearying or failing; the vast circle which it maketh every twenty four hours; the heat and vertue, and powerful operation upon all inferiour creatures are all admirable, and matter of manifesting the glorious perfection of God, who made it, and moveth it; *As the Bridegroome he riseth, compasseth the Circle of heaven and earth, and nothing is hid from the heat thereof.*

7 *The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*

8 *The statutes of the Lord are right, rejoycing the heart: the commandment of the Lord is pure, enlightning the eies.*

9. *The fear of the Lord* is *clean, enduring for ever: the judgments of the Lord* are *true*, and *righteous altogether.*

10. *More to be be desired are they then gold, yea, then much fine gold: sweeter also then the hony, and the hony combe.*

The next part of his contemplation, is concerning the glory of the Lord, declared in his word and scripture; which light as it is more necessary for our blessednesse then the Suns light is our bodies, so he commendeth this point of Gods glory, (as above that, which shineth in the worke of creation) from the perfection, efficacie, infallibility, and sundry other properties of it. *Whence learne*, 1. The Doctrine of life and salvation, set downe to us in Gods word, as a law to us, and a rule of faith and obedience, needeth no deck of humane traditions; it is sufficient in it selfe, and wanteth nothing necessary unto salvation; *For the Law of the Lord is perfect.* 2. No doctrine, no word save this divine truth, set downe in Scripture, is able to discover the sinne and misery of man, or the remedie and reliefe from it; no doctrine save this alone, can effectually humble a soul, and convert it to God; or make a soul sensible of the losse it hath by sin, and restore it to a better condition then is lost by sin; for it is the property of this law or *doctrine, to be converting of soules.* 3. Whosoever hearkeneth to this word, shall be satisfied about what is the Lords mind and will in all matters of religion, concerning Gods service, and mans salvation; *for it is the testimony of the Lord*, wherein he giveth forth his will, concerning what he approveth, and what he disalloweth. 4. This word being understood rightly, as it may be understood when it is compared with it selfe, one part of it with another, and other means also used, which God hath appointed, may be safely relyed upon: it will not disappoint a man; *For the testimony of the Lord is sure.* 5. Albeit there be many deep mysteries in this word, which may exercise the greatest wits, yet for the points necessary for the salvation of every soul, it is so plaine and clear, that it may be understood by persons of mean wits, and may make those who are otherwise dull of understanding, wise to salvation; for it is a *testimony making wise the simple.* 6. Nothing is commanded by God in his word, but that which the illuminate soul must subscribe unto, as equitable in it self, and profitable to us. *For the statutes of the Lord are right.* 7. The approving and following of the Lords directions given to us in his word, is a sure mean to get comfort and joy raised in our conscience. *For the statutes of the Lord rejoyce the heart.* 8. There is no mixture of error, no drosse, nor refuse doctrine, no deceit in the Lords word; for *the commandment of the Lord is pure.* 9. By the word of God a man may clearly see himself in himself blind and naked, and wretched and miserable, and by coming into the grace and mercy

y offered in the Messiah, Christ, may see himselfe entred in the only safe way of salvation. By the word of God a man may see every thing in its own colours; vertue to be vertue, and vice to be vice and vanity: *For the word illuminates the eyes.* 10. The way of worshipping, fearing, and serving God, set down in his word, is holy, and in substance the same in all generations, and alwayes unalterable by man for ever. *The fear of the Lord is clean, enduring for ever.* 11. The doctrines set downe in the word of God, are all of them decrees of the almighty Law-giver, given forth in his owne Court with authority uncontrolable; all of them are true and worthy to be obeyed; for the *judgments of the Lord are true, and righteous altogether.* 12. The word of God is able to enrich a man more then all the riches in the world, because it is able to bring him to an everlasting Kingdome; for Gods judgments being as judicial sentences, to determine all necessary truths and controversies, about saving truth, *are more to be desired then gold, yea then much fine gold.* 13. There is more sweet comfort and true pleasure to be found in the Lords word, then in any pleasant thing in this world. *They are sweeter then the hony, and the hony combe.*

11. *Moreover, by them is thy servant warned:* **and** *in keeping of them* **there is** *great reward.*

The Prophet subscribeth this commendation of Gods word, by his owne experience, and seeketh to make good use of it. *Whence learne*, 1. That man, of all other, is most meet to commend the word of the Lord, who in himselfe hath felt the experience of the effects and good use thereof, as the Prophets example doth shew. 2. As the word of God is able to make a man wise to salvation, so also to make him prudent in his carriage, to eschue not only sin, but also inconveniences, and to warne him of snares, wherein he may fal by imprudency. For beside all the former commendation, he addeth, *Moreover by them is thy servant warned.* 3. When a man hath said all hee can, in commendation of the word of God, he shal not be able to say all, but must close in some general, because the benefit of observing of the Lords Statutes and Commands, doth passe his reach; for thus the Prophet closeth, *In keeping of them there is great reward.*

12. *Who can understand* **his** *errors? cleanse thou me from secret* **faults.**

Leſt he ſhould ſeem to ſpeak like one who ſeeks to be juſtified by his works, he acknowledgeth himſelf a man that cleaveth not to his owne righteouſneſſe, but to the fountaine of free grace, and to the expiation of ſin made by Chriſt, ſignified under the ſhadow of ceremonial cleanſing. *Whence learn,* 1. The moſt holy man, after converſion, muſt make ſtil uſe of the law for his humiliation, and for driving of him to Chriſt continually; and when he compareth himſelf with the Law of God, he will be forced to bluſh and acknowledge himſelf and every other man unable to condeſcend upon the particulars, and the multitude even of his actual ſins. Therefore ſaith hee, *Who can underſtand his errors?* 2. Sins of ignorance, ſins paſt out of memory, do leave guiltineſſe upon the man, and muſt be counted for in heap at leaſt: and mercy through the blood of cleanſing muſt be requeſted for, as here: *Cleanſe thou me from ſecret ſins.*

13. *Keepe back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*

He puts up another petition, to wit, That he may be preſerved from preſumptuous ſins. *Hence learne,* 1. Holieſt men are moſt ſenſible of their by-gone ſins, and ſo alſo of their naturall ſinfulneſſe, and readineſſe to fall, whereof the Prophet here is to fear, ſaying, *Keep back alſo thy ſervant from preſumptuous ſins.* 2. Even the regenerate, if the Lord doe not keep them from tentation, or if he leave them in tentation, unto their own will and ſtrength, they may fal into moſt ſcandalous ſins againſt the light of their conſcience, and be ſlaves thereunto; Therefore prayeth he *to be kept back from preſumptuous ſins, and that God would not ſuffer ſuch ſins to have dominion over him;* inſinuating his own weakneſſe, if God did not prevent, did not aſſiſt and helpe him to prevaile againſt them. 3. Uprightneſſe and integrity in Gods obedience may ſtand with ſins of infirmity, and ſins of ignorance, but cannot ſtand with preſumptuous ſinnes, againſt the light of conſcience; for if the Lord ſhall ſave him from preſumptuous ſins, *then,* he ſaith, *he ſhall be upright.* 4. Preſumptuous ſinnes, and letting ſin reigne in a mans mortal body, is the high way to the ſin unto death, or ſinning malicioufly, with deſpight againſt God; and he that makes conſcience of ſecret ſins, and is

feared

feared to fall into presumptuous sins, and flieth to God to bee cleansed from the one, and preserved from falling into the other, may be sure not to fall into the sinne against the Holy Ghost. For the Prophet having prayed to be cleansed from his secret sins, and kept back from presumptuous and reigning sinnes, assureth himselfe, *That so he shall be innocent from the great transgression.*

Ver. 14. *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord my strength, and my Redeemer.*

The third petition, is, for the acceptance of his service in his prayer, and purpose of heart. *Whence learne*, 1. As pardoning grace, and preventing grace, and restraining grace, must be prayed for; so also powerfull, sanctifying, or enabling grace, both for inward and outward service; yea, and grace accepting the service when it is offered, must be sought for by prayer from God. For as the Prophet hath prayed for the former acts of grace, so also he prayeth here for the latter sort, saying, *Let the words of my mouth and meditation of my heart, be acceptable.* 2. As all our prayers, and all our holy indeavours, and abilities to serve God, must be furnished unto us by our Redeemer who is Jesus Christ; so also every other grace, and the acceptance of our persons and services, must come through him; and we may look for all these by vertue of the Covenant of grace, whereby Christ is made our strength and Redeemer in all respects: Therefore layeth he all the weight on this, *O Lord my strength, and my Redeemer.*

PSAL. XX.

To the chief Musician, A Psalm of David.

This Psalme was dited to the Church in forme of a prayer for the Kings of *Israel*, but with a speciall eye upon, and relation unto Christ, the King of *Israel*; in respect of whom this prayer is a propheſie, and a forme of blessing of Christ, and

praying for his Kingdome, wherof the Kingdom of *Israel* was a type, and the Kings thereof all types of Christ. Not that the Kingdome in every condition was figurative, or every King a type of him; But as the Priests being taken not severally, one by one, but together, shadowed forth in something, Christ in the Office of his Priesthood, so the Kings, not every one, but taken together, shadowed forth in something Christ in his Royal Office, and their Kingdom resembled his Kingdom in his visible Church in some things, and in his invisible Church in other some things, leaving room to some persons, both among the Priests, and Kings, to be more specially types then any of the rest in common, *ver.* 1, 2, 3, 4 5. After which the Churches confidence to be heard is set downe, and their gloriation in God over their enemies, with dependance on God for salvation in all difficulties and straits, *ver.* 6, 7, 8, 9

Ver. 1. *THe Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee*

2 *Send thee help from the Sanctuary, and strengthen thee out of Sion.*

3 *Remember all thy offerings, and accept thy burnt sacrifice. Selah.*

4 *Grant thee according to thine own heart, and fulfil all thy counsel.*

5 *Wee wil rejoyce in thy salvation, and in the Name of our God we will set up our banner; the Lord fulfil all thy petitions.*

FRom this prayer of the Church for the King of *Israel*. *Learn*, 1. It is the duty of all the godly, where-ever they live,

to pray for the welfare of their Kings, Rulers, and Magiſtrates, as this example teacheth. 2. Greateſt men, though they be alſo gracious, are ſubject to trouble: for even the beſt of the Kings of *Iſrael*, and Chriſt typified by them, were not exempted therefrom. *The Lord hear thee in the day of trouble.* 3. It is the part of ſuch as deſire the prayers of others to bee made for them, to pray alſo themſelves, were they never ſo great Kings; and prayer muſt be counted their beſt weapons in trouble; *The Lord hear thee*, ſaith he, *in the day of thy trouble.* 4. No defence to be expected from God, but when he is looked upon and believed in as he is *manifeſted* to us in his word. Therefore he ſaith, *The Name of the God of Jacob defend thee.* Or, God who in his word hath revealed himſelfe to *Iſrael*, and entred in covenant to be his God, *defend thee.* 5. It is by vertue of Gods dwelling amongſt men, and his taking on mans nature in the perſon of Chriſt (repreſented by Gods preſence in *Sion* and the Sanctuary) that help muſt be expected from God. Therefore ſaith he, *The Lord ſend thee help out of the Sanctuary, and ſtrengthen thee out of Sion.* 6. Kings and all for whom the godly may pray with confidence, muſt be worſhippers of God, believers in Chriſt, relyers upon the mercy of this only once offered ſacrifice, repreſented by often repeated typical burnt offerings. For this is imported in, *The Lord remember all thy offerings, and accept thy burnt ſacrifices.* For it is for Chriſts ſacrifice that we are accepted, and that any grace is granted to us. 7. A believer in Chriſt, praying according to the revealed will of God, ask what he will, it ſhall be granted; he who ſtudieth to walk ſincerely before God, ſtudying to do what is pleaſant to Gods heart, ſhall receive ſatisfactory anſwers according to his own hearts wiſh. Upon this ground the prayer goeth here, *The Lord grant thee according to thine own heart, and fulfill all thy counſel.* 8. Whoſoever do partake with Chriſts Subjects in trouble, ſhall ſhare with them alſo in the joy of their deliverance; therefore it is ſaid, *We will rejoyce in thy ſalvation.* 9. When it goeth well with the King, and chiefe Magiſtrates, it goeth the better with all the ſubjects; and the praiſe of delivery and welfare redoundeth to the glory of God who is the fountain of all felicity; for, *In the Name of our God, we ſhall ſet up our banners*, ſaith the Church, if God ſhall bleſſe the King.

Ver. 6. *Now know I, that the Lord ſaveth his annointed;*

nointed; he will hear him from his holy heaven, with the saving strength of his right hand.

7. *Some* trust *in charets, and some in horses: but we will remember the Name of the Lord our God.*

8. *They are brought down and faln: but we are risen, and stand upright.*

9 *Save, Lord; let the King hear us when we call.*

This is the Churches confidence to be heard, and her gloriation in God, and dependance on God for salvation. *Whence learn,* 1. A believer may be sure he hath his request granted, when he hath prayed according to Gods will; in speciall when he prayeth for safety to the Church, and Kingdome of Christ. *I know* (saith he) *that the Lord saveth his annointed.* 2. He that seeketh God by the means appointed; in speciall, he who seeketh God, and help from him, through Christ, in whom the fulnesse of the Godhead dwelleth, shall have the grant of his prayer from heaven; for *help sought to come from the Sanctuary,* ver. 2. *is granted from his holy heaven,* ver. 6. 3. Whatsoever be the straits of Gods Church, or any member thereof, faith seeth sufficiency in God to relieve out of it, and doth lay hold on it. *For he heareth with the saving strength of his right hand.* 4. Weak man cannot chuse but have some confidence without himselfe, in case of apparent difficulties; and naturall men do look first to some earthly thing wherein they confide. *Some trust in charets, and some in horses,* some in one creature, some in another. 5. The believer must quit his confidence in these things, whether he have them, or want them, and must rely on what God hath promised in his word to do unto us. *But we will remember the Name of the Lord our God.* 6. That which terrifieth the believer in the first assault of a tentation, before he go to his refuge, is contemned by the believer when he looks to the Lord, his true defence; Charets and horses when they are invading Gods people are terrible: but now when the Lord is remembred, they are here set at nought in comparison. 7. The condition of the worldly man and of the enemies of Gods people seems to be the better, at the first, and the condition of the Church the worse. But a short resolution cometh, which determineth the question in the end; the standing of the ungodly is followed with a fall; and the low condition of the godly hath a better condition following upon it. The worldly man, and enemy,

my, is brought down, and falleth. But the godly are made to ſay, *We are riſen and ſtand upright.* 8. True confidence ſtrengthens it ſelfe by prayer, *Save Lord.* 9. That which is prayed for in the type, is perfected in Chriſt, who is the truth; ſalvation is granted to all his Subjects, whenſoever they call. *Let the King hear us when we call.* 10. And when the Lord is relyed upon for ſafety, the means ſhall have the promiſed bleſſing. The Kings of *Iſrael* were to be the more uſefull to the people when ſafety was ſought from the Lord. Firſt, they pray, *Save us*, and then, *Let the King hear us when we call*, or implore him.

PSAL. XXI.

To the chief Muſician, A Pſalm of David.

As the former Pſalm was a prayer for the preſervation of the Kingdome of *Iſrael*, in relation to the Kingdome of Chriſt, repreſented by it: So this Pſalm is a form of thankſgiving unto God by the Church, for bleſſing of the Kingdom of *Iſrael*, repreſenting the bleſſing, and cauſe of thankſgiving, to be found in Chriſt, and his Kingdome, wherein a number of good things are ſet forth, heaped upon the King, *ver.* 1,2,3,4,5,6,7. And a number of miſeries ſet forth, heaped on the head of his enemies, *ver.* 8 9,10,11,12 For both which the Lord is glorified, *ver.* 13. The reaſon why the former Pſalme and this, are referred in ſo many particulars unto Chriſt. is, becauſe the verity of theſe things here ſpoken of, is to be ſought in Chriſt, and his Kingdome: for but in ſome few onely of the Kings, and in ſome few times of the Kingdome onely, was the ſhadow of what is here ſpoken of, to be found, when the whole hiſtory is conſulted.

Ver.

Ver. 1. *THe King ſhall joy in thy ſtrength, O Lord: and in thy ſalvation how greatly ſhall he rejoyce!*

2. *Thou haſt given him his hearts deſire, and haſt not withholden the requeſt of his lips. Selah.*

3. *For thou preventeſt him with the bleſſings of goodneſſe: thou ſetteſt a Crowne of pure gold on his head.*

4 *He asked life of thee, and thou gaveſt it him, even length of dayes for ever and ever.*

5 *His glory is great in thy ſalvation: honour and majeſty haſt thou laid upon him.*

6 *For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.*

7 *For the King truſteth in the Lord, and through the mercy of the moſt high he ſhall not be moved.*

The benefits beſtowed on the King, and his Kingdome, are ſeven or eight, which are ſo many reaſons of thankſgiving. The firſt is joy in the Kings heart, for ſtrength and ſalvation given unto him. *Whence learn*, 1. As prayer is neceſſary, ſo alſo is thankſgiving; and the offering of both to God, as it is our duty, ſo it is his due; and as we ſhould ſeek the concurrence of others in prayers, ſo ſhould we ſeek their concurrence in praiſes: And he that offereth prayer one day, ſhall have matter of praiſe to offer another day, as here we are taught. 2. Chriſt, and all his true Subjects, are ſure to be furniſhed with furniture of ſtrength from God, for every imployment, and to be delivered out of every danger by God, and to have joy and rejoycing in the experimental feeling thereof. For, *The King ſhall joy in thy ſtrength, O Lord, and in thy ſalvation how greatly ſhall he rejoyce?* This is the firſt reaſon of praiſe and thanks, for this firſt benefit. The ſecond benefit beſtowed on Chriſt, to be forth-coming to his true Subjects, is this, Satisfactory anſwers ſhall be given to all the articles of Chriſts interceſſion, and all the articles of the Saints warrantable ſupplications. *Thou haſt given him his hearts deſire, and haſt not with-holden the requeſt of his lips.* The third benefit is this

There

There ſhall be a ready out-giving of liberall gifts for Chriſts ſubjects, and fruits of Gods love, before the need thereof be felt, or obſerved; *Thou preventeſt him with the bleſſing of goodneſſe*: The fourth benefit is right, and title, and poſſeſſion given to Chriſt; a name of glory, or the gift of a glorious Kingdome, wherein Chriſt ſhall give all his ſubjects crowns of glory. *Thou ſetteſt a crown of pure gold upon his head.* The fifth benefit is right to eternall life, as the fruit of Chriſts interceſſion; *He asked life of thee, and thou gaveſt him even length of days, for ever and ever.* The ſixth benefit given to Chriſt, and his ſubjects, is growing honour, and growing weight of glory, a load of it, even before men; for nothing can make men more glorious, even before the world, then Gods owning them before the world, and putting reſpect upon them; yea, and the world ſhall more and more ſee and admire the glory which God ſhall put upon Chriſt, and his Kingdome: *His glory is great in thy ſalvation; honour and majeſty haſt thou laid upon him.* The ſeventh benefit, is a begun poſſeſſion of everlaſting bleſſedneſſe, and joy unſpeakable; partly from the feeling of the firſt fruts, partly from the hope of a full harveſt. For God will never make an end of bleſſing whom he will bleſſe. *Thou haſt made him* and his followers *moſt bleſſed for ever; thou haſt made him exceeding glad with thy countenance.* The eighth reaſon of thankſgiving, and the laſt benefit, in relation to the giving of what is good to Chriſt, and to his ſubjects, (among whom *David*, and every one of the godly come in to ſhare) is the unchangeableneſſe of Gods mercy, and powerfull love toward the believer, who hath cloſed in covenant with him, and doth truſt in him. *He ſhall not be moved.* And why ſo? *The King truſteth in the Lord:* What then? The covenanted mercy of the moſt High is unchangeable, and maketh all bleſſedneſſe faſt to Chriſt, and to every believer: *Through the mercy of the moſt High he ſhall not be moved.* Chriſts Kingdome in his Perſon, and his Subjects with him, ſhall ſtand, when all the kingdomes of the earth ſhall ſtagger and fall.

Ver. 8. *Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee.*

9. *Thou ſhalt make them as a fiery oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them.*

Ver.

Ver. 10. *Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.*

In the 2d place there is a prophecy of Gods vengeance on the enemies of Chriſt, and his Church, under the type of the enemies of *Davids* Kingdom. *Whence learn*, 1. All the enemies of Chriſt, and his Church, ſhall be purſued by God, and overtaken, and none of them ſhal eſcape his hand, neither open enemies, nor cloſe lurking traitors. *The Lords hand ſhal find out all the Kings enemies, and his right hand ſhall find out all thoſe that hate him.* 2. All the enemies of Chriſt, and his Kingdome, howſoever they may poſſibly be ſpared and forborn for a while, yet there is a ſet time for puniſhing of them, here called *the time of Gods anger.* 3. When the time is come, their judgement is inevitable, horrible, and compleatly full. *Thou ſhalt make them as a fiery oven*, where the burning is extream hot, the heat ſtriking upon what is in it, from all hands, above, below, and about, on all hands, and the door cloſed from going out, or ſuffering any coole refreſhment to come in. 4. There is no poſſibility to apprehend the horrible puniſhment of Chriſts enemies: for after their caſting in a fiery oven, they are ſet down here as fewell, to ſuffer what God's being incenſed in anger, as a conſuming fire *ſwallowing* them up, and *devouring* them in his incomprehenſible *wrath*, doth import. 5. After the Lords vengeance is come upon the enemies of Chriſts Kingdom, his curſe ſhall follow the works of their hands, and upon whatſoever they ſought to make themſelves happy by in their life: and his vengeance ſhall follow upon their poſterity, till he have rooted out their memoriall from among men. *Their fruit ſhall he deſtroy from the earth, and their ſeed from amongſt the children of men.*

Ver. 11. *For they intended evil againſt thee: they imagined a miſchievous device*, which *they are not able* to perform.

For evidencing the Lords juſtice, he giveth a reaſon of this from the deſigne which the enemies have to root out the Lords annointed, and his ſeed, *ver.* 11. *Whence learn*, 1. The malicious enemies of Chriſts Kingdome, (beſide all the hatred they have ſhewn, and evil which they have done) are ſtill upon plots and deſignes to overturn Chriſts Kingdome, and work. *They intended evil againſt thee.* The enemies of Chriſts Kingdome

may possibly conceive they onely oppose such as do trouble mens interests, and not as they are the Lords childern: yet it is found, that what they do against them, they do it against the Lord; because they do it against his children and subjects, for his cause and service. 2. Plot what the wicked please against Christ and his Church, they shal not be able to accomplish their designe or desire: *They have imagined a mischievous device, which they are not able to performe.* 3. The evill which the wicked would do, and do set themselves to do, shall be made their dittay, and the reason of their doom and destruction, as well as the evill which they have done, if they repent not. For *they intended*, is here given as the reason of the judgement.

Ver. 12. *Therefore shalt thou make them turn their back, when thou shalt make ready* thine arrowes *upon thy strings, against the face of them.*

He cleareth their dittay and judgement yet more, *vers.* 12. teaching us, 1. That the Lord will suffer his enemies to manifest themselves in open opposition oft-times, before he fall upon them: for here they are found in the posture of pursuers, and opposers of God, setting their face against him, when he cometh to execute judgement on them: *Thou shalt make them turn their back.* 2. When God falleth upon his enemies to be avenged upon them, he useth to make them, and the beholders see, that he hath set them up as a mark to shoot at: for *He will make ready his arrows*, one after another, *against the face of them.* 3. The Lords wrath shal so meet his enemies in the teeth, wheresoever they turn, that they shall be forced to forsake their pursuing of the Church. *Thou shalt make them turn their back.*

Ver. 13. *Be thou exalted, Lord, in thine own strength:* so *will we sing and praise thy power.*

He closeth the Psalme with giving glory to God, including also a prayer. *Whence learne*, 1. When the Lords Church is preserved from persecuters, then the Lord is exalted. *Be thou exalted*, saith he. 2. When the Church is delivered, it is not by her own strength, but by the power of the Lord. *Be thou exalted in thine own strength.* 3. Albeit the godly be put to mourn for a time, yet when the Lord appeareth for them, they get matter of joy to themselves, and praise to God. *So will we sing, and praise thy power.*

PSAL.

PSAL. XXII.

To the chief Musician upon Aijeleth Shahar. A Psalme of David.

This Psalm is a Prophecy of Christs deepest sufferings, whereof *Davids* exercise is a Type. The Agony of spirit in Christ, and wrestling of *Davids* faith as the Type, is set down to *v.*22. and the victory, and the outgate to the end of the Psalme. In the exercise there are three conflicts between sense and faith. The first conflict, wherein the sense of trouble is set down, *v.* 1, 2. and faiths wrestling against it, *v.*3,4,5. The second conflict, wherein is the second assault of sense, *v.*6,7 8. & faiths wrestling against it, *v.*9,10,11. The third conflict, wherein the third assault of sense is, *v.*12,13,14, 15,16,17,18. and faiths wrestling with it. *v.*19,20, 21. Then follows the victory, set forth first in a promise of praise, *v.*22. Secondly, in an exhortation to all the godly, to praise the Lord, with a reason from his experience, *v.* 23, 24. Thirdly, in a renewed promise of praise and thanks, to the edification of the Church, *v.* 25. Fourthly, in a Prophecy of the encrease of Gods glory in the earth, as a fruit of Christs suffering and victory, *ver.* 26, 27, 28, 29, 30, 31.

V.1. MY *God, my God, why hast thou forsaken me?* why art thou so *far from helping me,* and from *the words of my roaring?*

2. *O my God, I cry in the day time, but thou hearest not, and in the night* season, *and am not silent.*

IN this exercise of *David* the type, and of Christ represented here, both doe agree in these four things. 1. Both are under the

the ſenſe of wrath, and of oppreſſing trouble. 2. Both are tempted to doubting and deſperation. 3. Both wreſtle againſt the tentation, and againſt trouble, the occaſion thereof; And 4. Both get the victory. But they differ in theſe four things. Firſt, In the meaſure of the trouble; *Davids* trouble was little in compariſon of Chriſts trouble; *David* laid not down his life under trouble; but Chriſts trouble was incomparably more, and his ſoul made heavy unto death, and the trouble tooke his life from him. Secondly, In the manner of the trouble they differ; for *Davids* trouble was only a probatory exerciſe, without vindictive wrath; not a curſe, but a croſſe, for trying of him, and training of him to believe againſt ſenſe; which trouble of his paid no debt, neither his owne, nor any others; but Chriſts trouble was a vindictive and avengefull puniſhment; for reall wrath was againſt him, as he was bearing our ſins, and the bitter curſe of the Law was caſt upon him: for he was made a curſe for us; and his puniſhment paid our debt, and was expiatory and ſatisfactory to juſtice. Thirdly, though both *David* and Chriſt were tempted to doubting and deſperation, yet *Davids* tentation could not be ſinleſſe, becauſe of his ſinful imperfections, common to him, and all the reſt of the godly; The tentation got ſome advantage of him, becauſe of the imperfection of his knowledge, faith, love, and abilities; and becauſe of the power of the body of original ſin in him. But Chriſts paſſive tentation was altogethet ſinleſſe, and could not have any ſin at all on his part; for albeit he was tempted in all things like unto us, yet it is ſaid, *without ſin*. Becauſe when the Prince of this world, Satan, came and took eſſay of him, he found none of his own ſtuffe in Chriſt: he had *nothing in him* to work upon; and it was impoſſible that ſin could be in him, being *the holy one of Iſrael our ſanctifier, Holy Lord God Almighty*, and man alſo in one perſon, *Iſa.6.3. Joh.* 12. 41. Fourthly, they differ in their wreſtling, and victory; for *David* wreſtled not in his own ſtrength, got not the victory in his own ſtrength, but in and through Chriſts ſtrength, who gave *David* a taſte only, or a ſmel rather, of the cup which he was to drink out, unto the dregs, and with the dregs, and who helped him to wreſtle by Faith. But Chriſt wreſtled and got the victory in his owne ſtrength, which is one with the ſtrength of the Father. For he is Jehovah our righteouſneſſe. In all the Pſalme wee ſhal looke upon every paſſage, not ſo much as it concerneth *David* the type, as wherein it concerneth Chriſt the truth. In the firſt conflict

of the ſenſe of trouble with faith; Learn from the words as they are Chriſts words. 1. God is Chriſts God; he being conſidered as God and man, in one perſon, entred in the Covenant of redemption with the Father as Mediatour and Surety for men; That he ſhall ſatisfie juſtice, and doe all the Fathers will in behalfe of the Elect, and that God ſhall be his God, and the God of all the Elect redeemed by him. Therefore doth he here ſay, *My God, my God.* 2. Faith, as it is a vertue giving perfect truſt and credit unto Gods promiſes made to his Son the Redeemer, is a part of that original holineſſe in the man Chriſt, and a point of his perſonal perfection, ſuitable to his imployment. This faith he profeſſeth while he ſaith, *My God, my God.* 3. Chriſt, as man lying under the curſe of the law for us, was really deſerted and forſaken for a time, in regard of all ſenſible conſolation: for it behoved him to bear the wrath, or effects of wrath, due to our ſins really, ſo far as might ſatisfie for us, and relieve us from wrath. Its true, the man Chriſt could no more be forſaken, in regard of divine preſence ſupporting him, then the perſonal union of the two natures could be diſſolved: But in regard of ſenſible conſolation, he was by way of puniſhment for our ſins, and by way of curſing our ſin in him, really in our ſtead for a while, deprived, as man, of the ſenſe of the comfort of his owne God-head. The ſenſe of wrath filling now the ſoul of the man to the brim, and running over. Therefore ſpeaks he of his forſaking, *Why haſt thou forſaken me?* 4. As ſenſe and reaſon can expreſſe themſelves in ſeeming contradictory terms, and yet without contradiction can very well agree in their ſeeming oppoſite, and inconſiſtent expreſſions; ſo can faith and ſenſe expreſſe themſelves, in ſeeming contradictory terms, and yet very wel agree; for as ſenſe, and paine, and ſickneſſe in the patient, can in its own language, and ſtyle of natural feeling, ſay to the Chirurgien cutting and lancing the fleſh, and to the Phyſician who hath given a bitter portion, *you have hurt me*, you have *made me ſick*: when indeed in the ſtile of reaſon and wit, he hath been healing the man, and recovering him from ſickneſſe. So ſenſe of ſorrow, grief, pain, and affliction, deſertion, and wrath can ſpeak in the terms of natural feeling, that which may ſeeme to croſſe, but doth not indeed croſſe faith ſpeaking in the terms and language of ſupernatural Theological truth. Therefore *My God, my God*, ſpoken in the perfection of faiths language, can very well agree with, *Why haſt thou forſaken me? why art thou ſo far from helping of me, and from the words of my roaring?*

ſpoken

spoken here in the language of perfect natural sense; for perfect faith, and perfect natural sense were in our Lord Christ, very God, and very man, compleatly holy. 5. Bitter was the cup of Divine wrath, which Christ did drinke: great was the price our Redeemer paid, to ransome us, when the sense thereof drew forth of his Majesty such expressions. Thus faith and feeling may both speak, each of them their owne language to God in one breath, as here they do. Now as these words are *Davids*, who had in him sinful corruption of nature, *Learne*, 1. Sense, and tentation, and corrupt nature, may represent God in his dispensations to his own children, as if he had forsaken altogether, and regarded not their hard condition, and would not helpe, as here is shewn in *Davids* experience. 2. Faith should correct sense, and refute tentations, and bridle affections, and not suffer their words to go forth, expressing sense or appearance of doubting of Gods favour, till first faith speak, and goe before, and fasten its gripes on the Covenant; as here faith goeth formost, and calleth the Lord, *My God, my God*, before that sense utter a word. 3. At one time, and in one exercise, these three may concur. 1. Desertion in the point of comfort. 2. Growing trouble without help seene. And 3. Apparent rejecting of prayer: And these three joyned together do set sore upon the faith of a child of God. For continuance of trouble is a sore tentation, albeit comfort be now and then mixed: want of sensible comfort, mixed with trouble, doubleth the burden, and disquieteth the mind much: but to seem to lose labour in prayer, made for either help or comfort, is the heaviest part of the exercise: *I cry day and night, and thou hearest not*, is a sad condition. 4. In this case it is the best remedie, to lay the worst of our thoughts single before the Lord, and to tell him whatsoever is suggested to us, and not to be Secretars to Satan; but to reveale our selves fully to God, and fix our selves on the Covenant of Grace, wherein we have closed with him; yea, and to double and treble our gripes of *My God*.

3. *But thou* art *holy*, O thou *that inhabitest the praises of Israel.*

4. *Our fathers trusted in thee; they trusted, and thou didst deliver them.*

5 *They cryed unto thee, and were delivered: they trusted in thee, and were not confounded.*

Now Faith having ſpoken with Senſe, and grapled with the tentation, ſpeaketh alone, that it may prevail. *Whence learne,* 1. Were tentations never ſo black, Faith wil not hearken to an ill word ſpoken againſt God, but will juſtifie God alwayes; This ſhould be our part in time of greateſt perplexity, to ſay, *But thou art holy.* 2. It is wiſdome for a ſoul in a ſad exerciſe, to take ſide and part with Faith, to gather arguments to ſtrengthen it, to divert the mind from thinking ſtill on its calamity, and to ſet it upon the contemplation of Gods perfections in himſelfe, and toward us in his Goſpel, and of the paſſages of his providence toward his people, whereby he hath purchaſed conſtant praiſes at their hands: In the right of which praiſes and poſſeſſion whereof God is reſolved to keep himſelfe and to dwel therein as in a habitation wherein he delights to remain. *O thou that inhabiteſt the praiſes of Iſrael.* 3. It is wiſdome to look to the carriage of the Godly in former times: *Our Fathers truſted in thee.* To their truſting, and truſting in God conſtantly in their trouble; *they truſted in thee, they truſted*, and the third time *they truſted*: and to look upon their patient depending on God, *doubling* their diligence in calling on him; as their ſtraits did grow, *they cried, they truſted*: and to remember that they did never ſeek God in vain, but every one of them were delivered, and not confounded; for this direction is holden forth to us in this example, which our Lord Jeſus could well make uſe of for our conſolation, and whereof *David* made uſe for his owne upholding.

6. *But I* am *a worm and no man, a reproach of men, and deſpiſed of the people.*

7 *All they that ſee me, laugh me to ſcorne: they ſhoot out the lip, they ſhake the head,* ſaying,

8 *He truſted on the Lord,* that *he would deliver him: let him deliver him, ſeeing he delighted in him.*

The ſecond conflict, wherein the ſenſe of treuble is ſet forth as a new aſſaulting of Faith. *Whence learn,* 1. Never was any child of God before Chriſt, under ſo much miſery as Chriſt was himſelf: His own heavens, his own Father, his own Godhead did hide their face and conſolation from him: Our ſins willingly taken on him, and Gods wrath preſſed the weight of puniſhment with the full power of Juſtice, both upon his ſoule and body: Theſe for whom he died deſpiſed him, he himſelfe being

being emptied of all things which make men respected to the world, and depressed lower then ever any man was, as a worme to be trod upon, he was made a matter of common talk, and reproach in all mens mouths; set at naught by the basest of the people; derided, and scorned in his most holy behaviour; sport, and matter of laughter was made of his sufferings; malice feeding it selfe with pleasure, upon his paine and misery, and expressing it selfe with the basest signes of disgrace, which disdain could devise, for flouting of him, mocking of his saving doctrine, and faithful testimony given unto it; insulting over him, as if he had been neither Gods Son, nor an honest man: and all this was counted little enough for satisfaction to Justice exacting of him, as the due punishment of our sins, whatsoever is imported in the sad expressions, set down in the Text. 2. As the more misery the children of God are under, the more doth tentation make their misery seem weighty, for bearing downe of their confidence in God: So the more that misery seemeth to grow, and the world to turn their back on Gods children in their tryals, the more should they draw neer to *God*, and lay out their case before him, as here we are taught by this example. 3. Let no man wonder to be despised of men, and mocked for religion; for so was the man according to *Gods* own heart, and Christ our Lord mocked more then any, in his sad sufferings. *Let God deliver him, seeing he delighteth in him*, said his enemies.

9 *But thou* art *he that took me out of the wombe; thou didst make me hope* when I was *upon my Mothers brests.*

10 *I was cast upon thee from the wombe: thou* art *my God from my mothers belly.*

11 *Be not far from me, for* trouble is *neer; for* there is *none to help.*

Here faith opposeth whatsoever the complaint could import, to the prejudice of confidence, and laboureth to strengthen it selfe by all arguments. *Whence learn*, 1. As Satan maketh assault after assault, against Faith, upon new representations of calamity and misery; so we should raise bulwark after bulwark for defence; and after we have looked upon other mens experiences before us, we should recount our own experiences of Gods care towards us, and should make use of all that the Lord hath done unto us, for our strengthning; for so doth this example

teach us. 2. Albeit men in a fit of misbelief, will admit no proofe of Gods respect unto them, except singularities, and will question also speciall grace, when it is given; yet the humbled believer is so wise, as to make use of the most common benefit which the man hath received from God for confirmation of his owne faith; even the ordinary work of our conception, frame of body, birth, and education may suffice us to draw in to God who made us, and hath done so much for us (ere we could implore him, or doe any thing for our selves) as may incourage us to come to him, and seek his favour, whatsoever objection can be made to the contrary; for this example teacheth us so to doe. 3. Seeing the Lord doth many things for us, which in the time when he doth them for us, we doe not observe; it is our duty to look upon them afterwards, that they may furnish us with matter of praise to God and faith in him; for so doth this example teach us. 4. Whatsoever instruments and means the Lord maketh use of, the spirituall eye pierceth through them, and looketh on God as worker of all things, for and upon them, from their cradle. *Thou tookest me out of my mothers wombe.* 5. Children borne within the Covenant have God for their God, from their nativity, and may lay their reckoning so; and whensoever they would draw neer to God, to make use of the Covenant, they may say, *Thou art my God from my mothers belly.* 6. The approaching of trouble, and neernesse of danger should draw us neer to God; who in an instant can interpose himself between us and the evil: and the lesse help we have beside the Lord himselfe, the more hope may we have to be helped by God; This is the Prophets plea, *Be not far from me, for trouble is neer &c.*

12 *Many Buls have compassed me: strong* buls *of Bashan have beset me round.*

13 *They gaped upon me with their mouths*, as *a ravening and roaring Lion.*

From *ver.* 12. to 22. is the third conflict of Sense with Faith, upon the consideration of the multitude, power and cruelty of his enemies, compared with his owne infirmity, now emptied of all strength to resist them; and these are mixed one with another. The enemies terriblenesse is first set forth, then his emptinesse and weaknesse by turnes, to *v.* 19. unto all which faith opposeth it selfe, by prayer to God, to *v.* 22. He compareth (*v.* 12, 13.) his persecuters to *Buls, many buls,* strong, cruel, gaping, roaring, devouring

devouring *Lions*. *Whence learn*, 1. The perſecuters of Chriſt and his people, are but beaſtly, ſenſual bodies, ſold to this preſent world, and deſtitute of grace and humility; more like in their rage to ſavage beaſts then to rationall men; commonly alſo they are men of riches, and worldly power, *fed and fat Bulls*; and many in number, all of them ready for an ill turne, and ſo cruel, that nothing leſſe wil ſatisfie them, then blood and ſlaughter, as they are here deſcribed. And no wonder that Chriſts ſervants ſhall finde it ſo in their caſe, ſeeing Chriſt himſelfe and his ſervants before us have had experience of ſuch enemies.

14 *I am poured out like Water, and all my bones are out of joynt: my heart is like wax, it is melted in the midſt of my bowels.*

15 *My ſtrength is dryed up like a potſheard: and my tongue cleaveth to my jawes; and thou haſt brought me into the duſt of death.*

What the Lord wrought upon his body, and natural ſpirits, and ſtrength, is here ſet downe. *Whence learn*, 1. It was determined by God, that with outward perſecution of Chriſt, by his cruel adverſaries, the Father ſhould bruiſe him and breake him inwardly alſo, and puniſh him with all ſeverity: for here his ſuffering is in body and mind, in fleſh and bones, in his natural ſpirit, and natural courage, in heart, and whole ſtrength, that in nothing he ſhould be unpuniſhed, wherein we ſinners are found polluted; to the intent that he being fully emptied, the ranſome might be full; he is *poured out like water*, and emptied of all that the created humane nature could furniſh. The terrour of Divine Juſtice and wrath did in a manner looſe *all the joynts of his body*, ſo that natural courage, before the dreadfull avenger of ſin, did fail: *his heart was made ſoft like wax to receive* and keep the impreſſion of Divine terrour, til juſtice ſhould be ſatisfied, and was diſſolved like wax, in the point of reſolution to withſtand it. *It is melted in the midſt of his bowels*, his natural ſtrength is dryed, burnt up like a *potſheard*, baken in the fire, his mouth was ſtopped from all defence and apology; for he was content to be holden as guilty, ſtanding in our room. *Therefore his tongue cleaved to his jawes.* And in a word, the hand of God exacteth the full price of him, and brings him downe ſo, as there is not a bit of him free of the puniſhment. *Thou*, ſaith he, *haſt brought me into the duſt of death.* This *David* had but a taſte

of in his deepeſt trouble: The verity and weight of this, is to be found only in Chriſt, of whom this was prophecied, that it ſhould come, and indeed is come, done and ended, and ſo it behoved to be.

16. *For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feete.*

Againe he bringeth forth his enemies part, to ſhew us that Chriſts enemies were to prove but bloody dogs, when they ſhould be let looſe upon him, whom nothing but Crucifie him, crucifie him, could ſatisfie: and ſuch will they be ſtill who perſecute his Church. Next, to ſhew, that although his enemies were to be the aſſembly of the viſible Church, for open profeſſion, yet by rejecting of his grace, and oppoſing of him, in Gods ſight and eſtimation, they were holden for the *aſſembly of the wicked.* Thirdly, to foreſhew the death of the Croſſe to be appointed for Chriſt, it is ſaid, *They pierced my hands and my feet.*

17. *I may tell all my bones: they looke* and *ſtare upon me.*

18. *They part my garments among them, and caſt lots upon my veſture.*

Another, and further point of Chriſts fore-prophecied ſuffering, is his nakedneſſe on the Croſſe, and the diſcovery of his leane body (being waſted with decreed ſorrowes) and the gazing of his enemies upon him hanging on the Croſſe, and the parting of his garments among the ſouldiers, and the caſting of lots for his upper garment, becauſe it was woven, and could not be divided. *Whence learne,* 1. All that our Lord Jeſus ſuffered, was before decreed and agreed upon, betwixt the Father and the Son, and foretold by Chriſt himſelfe long before his incarnation, ſpeaking by his Spirit in his Prophets, as here appeareth, by the deſcription of our Lords death and paſſion, ſo plainly and particularly, as if it were a Hiſtory, and not a prophecy. 2. Beſide paine of body, leanneſſe of fleſh, with daily ſorrowes and trouble of ſpirit, the leaſt diſgrace done to our Lord, the leaſt wrong, a look unto him, the leaſt injurie in the matter of his cloathing, are all reckoned up in his ſufferings, all counted up in the price of redemption, that there may be nothing inlacking in the puniſhment of our cautioner, whereby Gods juſtice might be ſatisfied,

tisfied, or our consciences quieted, for the expiation of our sin, by his suffering in body, soul, fame, apparell, and every other thing else, wherein justice could overtake the guilty.

Ver. 19. *But be not thou far from me, O Lord, O my strength, haste thee to help me.*

Unto this last assault, faith opposeth prayer for divine assistance, for strength to bear out, and for delivery; in all which he was heard. *Whence learn,* 1. Faith is made victorious over all assaults, by opening of its tentations to God, and putting up prayer to him for help, as here is seen. 2. If God shall not withdarw his sweet presence for supporting a soul, albeit it should not finde his presence for comforting of it, supporting presence may suffice in a time of sad exercise: for this much did satisfie our God in his agony. *Be not thou far from me, O Lord.* 3. Faith findeth God to be its strength when the believer is emptied of his own strength; *O my strength,* saith *David* the type, and Christ as man by him represented. 4. As the hast of our necessity doth require, we may without limitation request the Lord to haste: *Haste thee to help me.*

Ver. 20. *Deliver my soul from the sword: my darling from the power of the dog.*

21. *Save me from the lions mouth: for thou hast heard me from the horns of the unicorns.*

He prayeth to be delivered from the violent blood-shedder, and bloudy doggish persecuter, and from the cruell lion-like oppressour, and then saith presently, that he is heard and delivered from the power of the enemies which were setting upon him as Unicorns. Now concerning *David,* the matter is clear; for he was delivered so from his enemies, that they got not his life: But of Christ the question may be, how he was delivered, seeing his life is taken: For answer, Christ here doth say, that he was delivered; and so it was indeed; for when he had payed the price, he was not holden by the bonds of death, and the grave, but rose again the third day. *Whence learne,* 1. Christ was no lesse delivered from dogs, lions, unicorns, his persecuting enemies, by his resurrection after death, then if he had been taken out of their hands, when they came to apprehend him in the Garden; yea, this delivery out of the grave, was a farre greater delivery then if he had not been slain at all;

For

For then he had delivered himſelf onely, and not us: But now by the laying down of his life, he hath diſcharged himſelf of his ſuretiſhip for us, and delivered us with himſelf, and ſo hath ſaved both himſelfe and us; yea, by his riſing out of the grave, he is demonſtrate more fully to be the *Son* of God, then by any of his miraculous eſcapings out from the hands of the multitude, when they were about to apprehend him. *Thou haſt heard me*, that is, delivered me. 2. To get victory over trouble, is a no leſſe glorious delivery from trouble, then to be preſerved from falling into trouble; yea, its a more glorious delivery. For the troubles are broken, by falling on the believer, like waves of the ſea on the rock, and the believer remaineth victor, and ſetled as a rock. 3. It is a notable argument of confidence to be heard by way of delivery, when a man can ſay he hath in extremity of danger prayed, and hath been heard as a Supplicant: *Save me, for thou haſt heard me from the horns of the unicorns.*

Ver. 22. *I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.*

After the conflict, the victory and out-gate by way of thankſgiving is ſet down, to the end of the Pſalme: wherein *Davids* part is but a little ſhadow, and is ſwallowed up here in Chriſts glory, ſhining in the fruits of his paſſion and reſurrection. *Learn* from *Davids* part: That delivery foreſeen by faith, worketh in ſome ſort the effects of the delivery paſt in effect; to wit, quietneſſe, peace, joy, and thankſgiving; as here is to be ſeen. From Chriſts part promiſing and prophecying of the fruits of his death and reſurrection, *Learn* 1. Chriſt, though he be God Almighty, yet by reaſon of his incarnation, for the redeemeds ſake, he is not aſhamed to call them *Brethren*. 2. The preaching of the Goſpel of Chriſts ſatisfaction for our ſins by death, and of his reſurrection for our juſtification, is the matter of great praiſe to God, and comfort to the redeemed: *I will declare*, ſaith Chriſt, *thy name to my brethren*. 3. In the right preaching of the Goſpel, the Miniſters are in effect but Chriſts voice. Chriſt himſelfe is the principall Prophet and Preacher: *For I*, ſaith he, *will declare thy name in the midſt of the great Congregation*; to wit, of the whole Catholick Church on earth.

Ver. 23. *Ye that fear the Lord, praiſe him, all ye*

the

the seed of Jacob, glorifie him, and fear him, all ye the seed of Israel.

24 *For he hath not despised, nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.*

He exhorteth all that fear God, to praise and glorifie God, because of Christs victory, and Gods hearkening unto his intercession made for the redeemed. *Whence learn*, 1. Such as are made partakers of the benefit of Christs passion, and resurrection, are chiefly called, and bound to praise God for their redemption, and to fear God more and more, that they may be more and more fitted to praise and glorifie him; for of a sanctified mouth onely will God accept praise. *Ye that fear the Lord, praise him; All ye seed of Jacob, glorifie him; and fear him, all ye the seed of Israel.* 2 The Fathers hearkening unto Christs intercession, and delivering of him from our sin, and our deserved punishment laid upon him, is the common benefit of all the redeemed, the matter of their common thanksgiving and praise, and the matter of their assurance of their delivery from sin and death; Of the certainty of which delivery Christs deliverance is both a cause, and a pawn. *For he hath not hid his face from him, but when he cried, he heard him.* 3. Neither the sense of a mans own meanesse, and despicablenesse, nor the mean estimation that the world hath of him, will prejudge him when he is supplicant at the Lords hand. *For he hath not despised, nor abhorred the afflictions of the afflicted.*

25 *My praise* shall be *of thee in the great congregation: I will pay my vowes before them that fear him.*

He reneweth the promise of thanksgiving, which as it concerneth *David*, teacheth, 1. That the purpose of praising of God, is no light motion in the hearts of his children, when the Lord hath given them experience of his respect to them; but a fixed and solid resolution to set forth the goodnesse of God before others. For here he reneweth his promise to praise. 2. The Lord, and the Lord only, is the Theme which the believer handleth in point of praise; no other subject of praise acknowledgeth he; *My praise shall be of thee, &c.* 3. The opportunity of time, place and persons, offered for praising of God, ought to be taken, and made use of by every one, according

ding to their calling: *My praiſe ſhall be of thee in the great congregation.* 4. Duties, ſpecially when lying upon us by vow or oaths, ought to be the more heeded, and made conſcience of: *I will pay my vowes before them that fear him.* As this concerns Chriſts undertaking, it teacheth, 1. The Son of God and promiſed Son of *David*, Chriſt Jeſus, by all the work of redemption, ſtudieth, as to bring ſalvation to his elect, ſo to honour the Father, ſaying here, *My praiſe ſhal be of thee in the great congregation.* 2. Albeit our Lord hath finiſhed all his undertaking for the payment of the price and ranſome of redemption, yet hath he not yet performed all which he hath undertaken for making uſe of his purchaſed ſalvation, unto the enlarging of the glory of his Father, and gathering into the great congregation all his redeemed ones to be worſhippers of the Father in ſpirit and truth: But as he is ſtill upon this work from generation to generation, ſo is he willing ſtill to lie under this engagement, and theſe vowes, till he perform them to the full: *I will pay my vowes before them that fear him.*

Ver. 26. *The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.*

He alludeth to the manner of offering of peace offerings, where the godly friends concurring in the thankſgiving, had a ſhare in the feaſt of what was ſacrificed. *Whence learn,* 1. The mercy beſtowed upon one of the godly, ſerveth to refreſh the ſouls of the reſt; and in ſpeciall there is a banquet prepared for the ſouls of the redeemed by the purchaſe of Chriſts ſacrifice, whereof the humbled believer is made partaker: *The meek ſhall eat, and be ſatisfied.* 2. Albeit the believer, at all times, do not find the ſweetneſſe of this feaſt, but be put to work after a meal received, put to fight after a feaſt, and made hungry after a new meal, and be made to pray for it, and to ſeek after the Lord in the uſe of the means, yet ſhall he eat again in due time, and be ſatisfied: *For they ſhall praiſe the Lord that ſeek him,* is as much as they that ſeek him, ſhall find ſo much as ſhall make them both to have cauſe of praiſing, and alſo in effect to praiſe him. 3. Whatſoever alterations or viciſſitudes of things be in the condition of humble believers, ſeeking more and more communion with God, they may be ſure of eternal life, beſide what they get by way of earneſt in this life. For the Spirit of the Lord directing his ſpeech to them, hath ſaid, *Your heart ſhall live for ever.*

Ver.

Ver. 27. *All the ends of the world ſhall remember, and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee.*

28. *For the Kingdome is the Lords, and he is the Governour among the nations.*

Now followeth ſpeciall propheſies of the enlargement of Chriſts Kingdome, wherein the Prophet by the Spirit of propheſie doth ſpeak, and teach us, 1. That the calling of the *Gentiles* after Chriſts reſurrection, was a concluded matter with God, whereof he gave warning long before it came, which though it be come to paſſe, yet not in ſo ample a meaſure, as may be yet further expected, becauſe for the making of theſe words yet more clearly ſeen to be fulfilled, it ſhall come to paſſe, that *all the ends of the world ſhall remember.* 2. So long as men ſhall lye unconverted, they know not what they are doing, they are as men ſleeping or diſtracted, not making uſe ſo much as of the very principles of truth, which by the light of common reaſon from inſpection of the creatures may be learned, concerning the inviſible things of God; But when the light of Chriſts Goſpel ſhineth in upon their heart, They are made *to remember and turn to the Lord.* 3. Such as are converted, do make God the object of their worſhip, do imbrace his ordinances, and ſubject themſelves to his lawes and diſcipline; *For they worſhip before him,* become ſubjects to him, and that by the powerfull ſubduing of them to himſelf: *For the Kingdome is the Lords, and he is Governour among the nations.*

Ver. 29 *All they that be fat upon earth ſhall eat and worſhip: all they that go downe to the duſt ſhall bow before him, and none can keep alive his own ſoul.*

30. *A ſeed ſhall ſerve him: It ſhall be accounted to the Lord for a generation.*

31. *They ſhall come, and declare his righteouſneſſe unto a people that ſhal be born, that he hath done* this.

A further clearing of this Propheſie of Chriſts Kingdome enlarged among the *Gentiles.* *Whence learn,* 1. That Kings, Ru-

Rulers, and Magistrates shall have no cause of jealousie from Christs Kingdome, and his governing over nations. For so many of them as shall imbrace Jesus Christ, not only may brook their places, honours, riches, and all lawfull benefits, wherein their fatnesse and worldly welfare seemeth to consist, but also shall be made partakers of the delicates of the Lords house, which shall so satisfie their soules, as they shall count his Gospel their choice chear, and shall blesse God for his consolations; for it is promised to all Christs true subjects, who are in high place, *All they that be fat upon earth shall eat and worship.* 2. As the highest condition worldly shall not be hurt by obedience to Christ, but helped, for the benefit of the true believer; so believers in the meanest condition they can be in on earth, shall find relief, comfort, and making up of all their inlacks in Jesus Christ, and shall fall downe and worship their rich and bountiful Lord; *All that goe down to the dust shall bow before him.* 3. Whosoever shall not come to Christ to be saved by him shall perish, and they that come unto him, shall be forced to hold their salvation of him. *For none can keepe alive his owne soule*: This is the proper worke of the only Saviour Jesus. 4. Albeit every particular person, in every Nation, and Kingdome, be not converted unto Christ: yet so many persons of all ranks, out of all nations, shall be converted, as shall make evident Christs power, and Soveraigny, to conquer subjects to himselfe at his pleasure, even as many as may perpetuate his Kingdome, and the succession of worshippers of him from one generation to another; *For a seed shall serve him, it shall bee accounted to the Lord for a generation*: He will make little reckoning of the rest, whom he converteth not. 5. Albeit there be little appearance of accomplishing prophesies and promises of the propagation of Christs Kingdome from age to age, yet the promise and prophecie shal be fulfilled. *They shall come*, who shall receive the Doctrine of Christs righteousnesse by faith in him, and *shall declare this righteousnesse* of faith, and Gods faithfulnesse in promise keeping, *to another generation, unto a people that shal be born.* 6. The whole work of redemption, converting of souls, comforting of souls, propagation of the doctrine of righteousnes, and manifestation of Gods glory thereby, shall from age to age be declared to be the work of God himselfe, which he doth by his instruments, and means. *They shall declare to their children*, and successours, that *God hath done*

this

his; to wit, all that is ſpoken of here, or elſewhere in his word: *To a people that ſhall be born, that he hath done this.*

PSAL. XXIII.

A Pſalme of David.

This Pſalme is the expreſſion of the Prophets confidence in Gods grace, wherein from the ſetling himſelf in the belief of our covenanted relation, between God and him, he doth draw ſundry comfortable concluſions and confirmations of faith, from it, concerning the Lords furniſhing every neceſſary good thing to him, *ver.* 1, 2. For recovery of him from every evill condition, wherein he may fall, *ver.* 3, And for aſſiſting and comforting him in the greateſt danger he could fall into, *ver.* 4. And for making him bleſſed in deſpite of his enemies, *ver.* 5. And for his continuing in Gods grace, and fellowſhip for ever, *ver.* 6.

Ver. 1. *THE Lord is my Shepherd, I ſhall not want.*

HE layeth down for a ground his relation to God, & thence confirmeth his aſſurance to have the fruits thereof. *Whence learn,* 1. The Lord is content to demit himſelfe to be compared unto any thing which may import his love, and reſpect, and care of his own. As here for our comfort he is pleaſed to be called a *Shepherd.* 2. The grounds of our faith in God, making us to have right unto him by covenant, ſhould be ſolidly laid, and theſe being firmly laid, then comfortable concluſions may, and ſhould be drawn from thence, as here the Prophet doth. 3. In ſpeciall, whatſoever ſweet relation the believer ſtandeth in with God, he may aſſure himſelfe of all the fruits, and good, which that

that relation can import. As here having ſaid, *The Lord is my Shepherd*, he aſſureth himſelf then, *he ſhall not want*; to wit, what ſuch a Shepherd ſeeth neceſſary for ſuch a ſheep.

Ver. 2. *He maketh me to lie down in green paſtures, he leadeth me beſide the ſtill waters.*

3. *He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſſe, for his Names ſake.*

He goeth on numbring the benefits following from the ſorſaid relation, partly ſhewing what experience he hath had, partly aſſuring himſelf what further to find. *Whence learn*, 1. As the Shepherd provideth good and wholeſome paſture for his ſheep, and a place of ſafety and reſt, with the commodity of a needfull refreſhment of calme running waters: So doth the Lord furniſh the food of life to the believer with quiet reſt and ſatisfaction of timous conſolation, by his word and Spirit: *He maketh me lie down in green paſtures, &c.* 2. It is poſſible through the evill that is in us, we fall in decay of graces, in ſickneſſes of divers ſorts; yea, and that we wander away from the Shepherd, and the ſociety of the flock ſometime. In which caſe we ſhould periſh, if our carefull Lord did not apply himſelfe to our neceſsities, to relieve us; for it is *he that reſtoreth our ſoul*. It is he that reclaimeth us from our wandrings: it is he that directeth us, and keepeth us from going on ſtill in by-paths. *He leadeth me*, ſaith he, *in the paths of righteouſneſſe*. 3. It is not for any good we deſerve, or have done, or can do, for which he taketh ſuch care of his weak and fooliſh children. It is for the glory of his free-grace, conſtant love, and ſworn covenant, even *for his own Names ſake.*

Ver. 4. *Yea though I walk through the valley of the ſhadow of death, I will fear none evill: for thou art with me; thy rod and thy ſtaffe they comfort me.*

He preſuppoſeth he may fall in new, and harder troubles, then ever he fell in before, and yet hopes to be delivered therefrom. *Hence learn*, 1. The believer in his beſt condition may not promiſe to himſelfe immunity from trouble, or perils; but

but muſt prepare for the worſt, even to be put to extreme danger of periſhing, and in ſuch darkneſſe as were moſt like, and near (unto death) *To walke through the valley of the ſhadow of death*, where ſheep may fall in the pit, or be fallen upon by every devouring beaſt in the dark. 2. The fruit of former delivery out of trouble, ſhould encourage us to hope for deliverance out of whatſoever new trouble we may fal into, as the Prophets example doth teach. 3. Faith after a victory is very ſtout and hath warrant indeed to be ſo, and may, and ſhould reſolve to be ſtout by *Gods* grace; howſoever when trouble cometh (which is the touch-ſtone of the ſtrength of faith) it may diſcover weakneſſe for a time. For here *David* ſaith, *I will feare no evil, though I walk through the valley of the ſhadow of death.* 4. The conſideration of Gods covenanted preſence with his own in trouble, and of his power to protect, and deliver them, and of his wiſdom and goodneſſe to make his own profit by troubles may, and ſhould comfort the believer againſt the fear of periſhing in whatſoever trouble. For *David* giveth this as a reaſon of not fearing evil. *Thou art with me, thy rod and thy ſtaffe they comfort me.*

5. Thou prepareſt a Table before me in the preſence of mine enemies, thou annointeſt my head with oyl, my Cup runneth over.

From the grounds of his Faith, confirmed by experience, he ſeeth ſtil ſatisfaction from God, who giveth the banquet to him, as it were in his enemies ſight. *Whence learn*, Albeit ſomtime the believer may be put to hardſhip and hazard, for trying and training of his faith; yet ſometimes alſo the Lord wil give him rich evidents of his love and kindneſſe unto him, if not in both outward and inward benefits, yet at leaſt in ſpiritual conſolations comparable to a royal feaſt, as here, *Thou prepareſt a Table before me.* 2. Although the enemies of the godly, are not few, both bodily and ſpiritual, all concurring to mar the felicity of the Lords children, yet ſhal they not be able to hinder their ſenſe now and then of ſatisfactory bleſſedneſs maugre them al; for as oft as God ſeeth fit, he giveth his own the banquet *in the preſence of his enemies.* 3. When it pleaſeth the Lord to comfort a believer, and to give him the banquet, there is nothing

wanting, during the time of the Lords comfortable entertaining of him, which may ſtrengthen him, or rejoyce him; but as much given unto him ſenſibly, as may make him ſay, *Thou anointeſt my head with oyl, and my cup runneth over*, Pſal. 92. 10. & 104. 15.

6. *Surely goodneſſe and mercy ſhal follow me all the dayes of my life: and I will dwell in the houſe of the Lord for ever.*

He ſheweth that in his former ſpeeches, be meant not of earthly benefits, although theſe alſo be worthy of acknowledgment, and of thankſgiving for them; But of ſpiritual mercies, by this, that he is aſſured of the continuance thereof, in this life, and in the life to come. *Whence learn.* 1. The delight and ſatisfaction of the believer is not in any earthly portion, but in Gods good wil and pity toward him; Gods goodneſſe and mercy is the matter of his contentment. 2. An humble believer, who in his own eyes is like a weake witleſſe ſheep, and yet doth follow the Shepherd, may aſſure himſelfe from the Covenant relation between God and him, of the conſtancy of Gods good will, and actual outletting of liberal gifts of good things unto him, and of removing of evils, both of ſin, and of the fruits of it, and be perſwaded of his own perſeverance in the way to ſalvation, all the dayes of his life; for here is an inſtance for it, *Surely goodneſſe and mercy ſhall follow me all the dayes of my life.* 3. As a believer may be aſſured of the conſtant courſe of Gods love to follow him, and of his own preſerving in the way of life, ſo may he be perſwaded of eternal life, and everlaſting communion with God in heaven. And this perfecteth the felicity of the believer; and no leſſe can do it then this; *I will dwell in the houſe of the Lord for ever.*

PSAL. XXIV.

A Pſalm of David.

The Pſalmiſt having in the firſt place ſet down Gods Lordſhip in the world, that he may therby commend the ſpecial Prerogative of the true Church, *ver.*1,2. deſcribeth in the next place the true Citizens of this ſpiritual Kingdom, *ver.*3,4,5,6. And exhorteth in the third place all Incorporations, and in ſpecial the viſible Church, to accept the offer of a more intire communion with God in Chriſt, that they may enjoy the ſpiritual priviledges of the ſubjects of the inviſible and ſpirituall Kingdome *v.*7,8,9,10.

*v.*1. *THe Earth is the Lords, and the fulneſs thereof; the world, and they that dwell therein.*

2. *For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.*

From the Lordſhip and Soveraignty of God over all the world. *Learne*, 1. The Lords power and authority over the Saints, conſidered in their natural condition, is no leſſe then over the reſt of the world, and the Lord is no more bound to one then to another, laying aſide the decree of his own good will and pleaſure; *The earth is the Lords and the fulneſſe thereof, the world and they that dwel therein.* 2. The earth is ſo ful of the riches of Gods bounty toward man as it can hold; and the ſtanding miracle of the dry land, lifted up contrary to the nature of that element, which is to beunder and not above, and much higher then the element of water; is a ſtanding evidence of Gods power and care imployed to make a habitation for man; For *he hath founded the earth upon the ſeas, and eſtabliſhed it upon the floods*, commanding the element of water to goe down below the earth, as if it were the foundation thereof.

3 *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?*

4 *Hee that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity, nor sworn deceitfully.*

5 *He shal receive the blessing from the Lord: and righteousnesse from the God of his salvation.*

6 *This is the generation of them that seek him: that seek thy face, O Jacob. Selah.*

In the second place he cometh to the special dominion of God and Christ in the Church, and asketh for the marks and priviledges of the true subjects of this Kingdome. *Whence learne*, 1. God hath chosen a Church out of all the earth, to be his peculiar people, with whom he may converse, and to whom he may give priviledg of communion for ever with himselfe; he hath his own *holy & high hil*, he hath his own *holy place*, to wit, a holy universal Church, represented by *the hil of Sion*, lifted up above the inferiour valleys; he hath his holy *Tabernacle*, where he giveth the signes of his presence, separate from the common multitude, and wordly affairs; *who shall ascend into the hil of the Lord, and who shall stand in his holy place?* He compareth the invisible Church, to a *hill* or *mountain*, and *the holy place*, because Gods true Church indeed for firmnesse, durableness, dignity above all other Incorporations, and spiritual sublimity, is like a *hill* above the plaine, lifted up above all the world, a holy society, wherein God delighteth to dwel. 2. Not every one who is a member of the visible Church, but only true Converts, who make up the invisible Church, have the honour and happinesse of ascending unto the spiritual use, end, meaning and profit of the Ordinances of God in his Church, and of keeping constant communion with God in heaven, represented by standing in *the holy place*. Therefore for stirring up of outward professors of religion, to examine themselves, lest they be mistaken and so perish; the question is here made to God to shew *who shall ascend to his hill, and who shall stand in his holy place*. 3. The marks of a Citizen of the invisible Church and Kingdome of God, are such only, as God and a mans own conscience can soundly judg of; to wit, faith in God, manifested by endeavoured

deavoured ſanctity of thoughts, words, and deeds, by way of obedience to the Firſt and Second Table in ſincerity: for hee muſt after Covenanting with God by Faith, which makes him a ſubject, ſtudy alſo cleanneſs of hands, or innocency of life, and that out of a pure heart, cleanſed by the blood of ſprinkling for juſtification, and by the clean water of begun ſanctification; And therefore he muſt not any more look upon the deceitful baits of ſin, with a longing deſire to have them; for that were to *lift up his ſoul unto vanity*. Neither muſt he miſ-regard an oath, whether in or after the taking of it; for that were to *ſwear deceitfully*, ſeeming to ſtand in awe of God when he doth not fear him at all. 4. Every believer who ſetteth himſelf to bring forth the fruits of his faith in obedience to Gods law, ſhal have a gracious reward, *he ſhal receive the bleſſing from the Lord*. 5. The holy life of the true believer, is not the cauſe of his juſtification before God, by reaſon of the imperfection thereof, and impoſſibility to ſatisfie the Law thereby; But he ſhal receive juſtification and eternal life, as a free gift from God, by vertue of the Covenant of grace: therefore it is ſaid here, *That he ſhall receive righteouſneſſe from the God of his ſalvation*. 6. Whoſoever they be within the viſible Church, who have the marks of true Covenanters, ſuch as are here deſcribed, yea, whoſoever are ſeeking God, to make them ſuch; whoſoever are ſeeking reconciliation with God, and communion with him, whether they be *Jewes* or *Gentiles*, bound or free, male or female; they are the generation, that ſhal aſcend and dwel in Gods holy place; for *this is the generation of them that ſeeke him*. The generation that ſeek thy face (ſaith he to God.) This is the true *Jacob*, the true heir of the promiſes.

Ver. 7. *Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhal come in.*

8 *Who is this King of glory? the Lord ſtrong and mighty, the Lord mighty in battel.*

9. *Lift up your heads, O ye gates, even lift* them *up ye everlaſting doors, and the King of glory ſhall come in.*

10. *Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.*

In the third place, having described these persons who shall surely dwel in heaven with God, he exhorteth all the members of the visible Church, to the intent they may receive righteousnesse and salvation from God, (who is in covenant with his Church) heartily to welcome Christ Jesus, the King of glory, and Lord of hosts, dwelling in the midst of them in the Tabernacle, shadowing forth and signifying his coming in the flesh, by his giving oracles from the Ark of the covenant, defending them, feeding them, and fighting their battels, and at length in *Davids* time ascending on Mount *Sion*, he and the Ark of the covenant triumphantly, to let them see in a shadow, how after his great battels, foughten for our redemption, he should ascend to heaven, and make way for his subjects to come up after him, to dwel with him: He exhorteth, I say, patent doors to be made unto him, where-ever he offereth himselfe to Kingdomes, Cities, Incorporations, visible Churches, Families, and hearts of men in special. *Whence learn*, 1. The way to make men true Converts, true believers, true Saints, and inheriters of heaven, is to receive Christ heartily and honourably, to cast up doors in hearty consent of faith and love, like triumphant Archers for welcoming so glorious a conquerour to be their guest; *Lift up your heads, O ye gates, &c.* 2. Whosoever shall receive the offer, and open the heart to him, he shall close covenant with him; *Be ye lift up ye everlasting doors, and the King of glory shall come in.* 3. He is an unknown King till he bee manifested to us; and such as are wise, when they hear of him, will seek to know him. *Who is this King of glory?* will be their question. 4. Such as seek to know Christ, shall indeed have experimental knowledge of him: That he is able to save them to the uttermost, to work all their work for them, to defend them from their adversaries, and to give them compleat victory; *He is the Lord strong and mighty, the Lord mighty in battel.* 5. We have need again and again to hear the offer of Christs grace, and to be wakened up to observe Christ, and his glory: need to be exhorted again and again to open our hearts wide to him. *Lift up your heads, ye gates*, the second time. 6. Christ is indeed glorious, and a glorious King, in all the passages of redemption,

and ſalvation of his people; albeit the ignorance and unbeliefe, and the croſſes, and troubles following his Kingdome in this world, do obſcure his glory to the carnal eye: And therefore no wonder, that men do oftner move the queſtion about his Kingdom and Glory, asking *Who is the King of glory?* 7. Chriſt Jeſus (whoſe aſcention was prefigured by the aſcending of the Ark upon Mount *Sion*, convoyed with *David*, and all *Iſrael*,) as he is true man, ſo he is alſo very God Almighty, one with the Father, and Holy Spirit, in his God-head: for *The Lord of hoſts he is the King of glory.*

PSAL. XXV.

A Pſalm of David.

In this Pſalm the Prophet being in danger of his life by his enemies without, and troubled with the ſenſe of ſin within, maketh his prayer for reliefe from both, mixing meditation with prayer along the Pſalme, for ſtrengthening of his faith: So firſt he prayeth from *v.* 1. to *v.* 8. then meditateth, *v.* 8 9. 10. In the third room he prayeth again, *v.* 11, In the fourth is a new meditation, *v.* 12, 13, 14, 15. In the laſt room is a prayer from *v* 16 to the end.

Ver 1 *UNto thee, O Lord, do I lift up my ſoule.*
2. *O my God, I truſt in thee; let mee not be aſhamed: let not mine enemies triumph over me.*
3. *Yea, let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſſe without cauſe.*

In the entry of his prayer, he draweth his eye off all relieſe ſave God alone, and fixeth his truſt upon him, and then prayeth: *Whence learne*, 1. It is neceſſary for a Supplicant, if he would have help from God, to looſe his confidence off all creature help, and ſet his eye and heart on God, as *David* here *lifteth up his ſoul to God.* 2. Faith in God, fixed on the covenant, giveth wings to the ſoul, as misbeliefe cauſeth it to ſink: *O my God*, ſaith he, *I lift up my ſoule, I truſt in thee.* 3. It is not enough to act faith in time of a ſtrait; but it is profitable to obſerve alſo the leaſt meaſure of faith beſtowed on us, and to entertain it, were it never ſo little, and to avow it that it may be fixed when we go to pray: for before *David* put up any petition, he prefixeth, *I lift my ſoul to thee, I truſt in thee*: for otherwiſe the prayer of the Supplicant can find no footing. 4. The believing Supplicant ſhall never be diſappointed of promiſed help: nor ſhall the hope and expectation of the enemies of God be ſatisfied: *He will not ſuffer the believer to be aſhamed, nor the enemy long to triumph.* 5. The godly in their prayer are not ſelfish, nor ſuiters for ſingularities to bee granted unto them, but are convent, yea, and deſirous, that all other believers may ſhare in their mercies: *Yea, let none that wait for thee be aſhamed*, ſaith he. 6. The godly ſhall not want enemies, albeit they give no offence to the world: for carnal hope and expectation to obtain worldly gaine by oppoſing of the godly, may, and uſually doth, ſet the wicked on work againſt them; but they that look to have advantage that way, ſhal be cloſe diſappointed; for the godly ſhal eſcape their ſnare, and they ſhal loſe their hoped advantage, and ſhal gain to themſelves nothing ſave ſhame, and a miſchief: For *let them be aſhamed that tranſgreſſe without a cauſe*, is an enduring petition, and a granted petition againſt them.

Ver. 4 *Shew me thy wayes, O Lord, teach me thy paths.*

5. *Lead me in thy truth, and teach me: for thou art the God of my ſalvation; on thee do I wait all the day.*

6. *Remember, O Lord, thy tender mercies, and thy*

thy loving kindneſſes: for they have been *ever of eld.*

Here he prayeth for grace to behave himſelfe holily under his exerciſe, and to have renewed experiences of mercies, ſuch as he had felt formerly. *Whence learn,* 1. The underſtanding of the way how the Lord uſeth to deal with his children, ſerveth greatly for patient bearing of affliction; and the beſt way to eſchew the ſnare of adverſaries, is to carry our ſelves holily. Therefore prayeth *David* four times to be inſtructed, and effectually taught, and guided in the wayes and paths of Gods truth, or faithfull word. 2. Becauſe the Lord in covenanting with us, taketh the work of our ſalvation in hand, not to lay it down till he have perfected it; he alloweth his children, in all particular difficulties, to hold this ground, and conſtantly to expect the accompliſhment thereof, whatſoever ſtrait they fall into: and to wait for direction how to behave themſelves, till it be perfected: for *David* giveth this for a reaſon of his prayer, *Thou art the God of my ſalvation; on thee do I wait all the day long.* 3. Though the courſe of kindneſſe and mercy ſeem to be interrupted by affliction, and temporall deſertion, and to be forgotten on Gods part; yet faith muſt make uſe of experiences, and read them over unto God out of the regiſter of a ſanctified memory, as a recorder to him, that cannot forget: *Remember thy tender mercies O Lord, and thy loving kindneſſes.* 4. Mercies and kindneſſes ſometimes felt, may be, and ſhould be followed up unto the very fountain of eternall love, and election, from which they came; ſo ſhall the channel be opened, and run clear with freſh conſolation ſo much the ſooner; *Remember thy mercies to me, for they have been ever of old.*

Ver. 7. *Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſſe ſake, O Lord.*

He laboureth to have his ſins removed, as the chiefe impediment of the granting of his prayer: *Whence learn,* 1. New afflictions may eaſily renew the ſenſe of

of old ſins, even from the time of youth, albeit forgiven of God, and forgotten by the beliveever, and the tempter can make uſe thereof againſt faith in the day of trouble; in which caſe the believer without loſſe may read over blotted accompts, and renew petitions for pardon: *Remember not*, ſaith *David*, *the ſins of my youth, nor my tranſgreſſions.* 2. As God holdeth two Courts in a mans conſcience, concerning ſin; one of juſtice, according to the Law, or Covenant of works; another of mercy, according to the Goſpel, and Covenant of grace offered in the Mediatour, which is poſteriour to the other Court; wherein the man who hath glorified juſtice, and acknowledged his ſin, and deſerved perdition, is pardoned; (for the ranſome paid by the Meſſiah Chriſt Jeſus the Mediatour, to whom the ſinner is fled for refuge:) So the believer hath two reckonings with God, about his ſins. One according to juſtice, and another according to mercy; and albeit the believer will never refuſe to read, acknowledge, and ſubſcribe again and again, the firſt reckoning to be juſt, yet he will not ſtand to that reckoning for payment; but will hold him to the laſt bargain of grace, and mercy, and goodneſſe, which cleareth the claim of the firſt accompt: for this is *Davids* practiſe here, that the firſt accompt may be forgotten: *Remember not the ſins of my youth.* And that the laſt accompt and reckoning may ſtand, and be held in memory, ſaying, *According to thy mercy, remember thou me* 3. For evidencing the ſtability of the accompt of mercy for pardoning of ſin, the glory of Gods goodneſſe is laid in pawn in the covenant; and that holdeth all faſt unto the believer: Therefore, ſaith he, *Remember, for thy goodneſſe ſake, O Lord.*

Ver. 8. *Good and upright* is *the Lord: therefore will he teach ſinners in the way.*

9. *The meek will he guide in judgement: and the meek will he teach his way.*

10. *All the pathes of the Lord* are *mercy and truth, unto ſuch as keep his covenant, and his teſtimonies.*

In

In the ſecond place after praying, he falleth upon a meditation of the grace and good will of God to a believer, and of his mercifull dealing with him in every condition. *Whence learn,* 1. In the ſecret exerciſe of the Sants, a pauſe may be uſefully made in prayer, and a meditation, or ſoliloquie may be fallen upon, when the Lord doth fit matter for foſtering faith, and furthering of prayer, as here we may in *Davids* practice obſerve. 2. The goodneſſe and faithfulneſſe of God in his promiſes, and his readineſſe without reſpect of perſons, to be gracious to every one who cometh unto him, is the fountain of the believers ſtrength, hope, and conſolation: *Good and upright is the Lord*, is here a Well of comfort to the Supplicant. 3. The conſcience of ſinne muſt not keep the believer back from confidence to be heard in his prayer, when he cometh to ſeek direction: for from this ground, *That the Lord is good*, the Prophet draweth this conſequence, *Therefore will he teach ſinners in the way.* 4. Gods juſtice will not hinder his mercy to be bountifull, nor will former breaking of commands, prejudice the ſinner, who being weary of his wandring, doth ſeek to be directed hereafter in the Lords way; *He will teach ſinners in the way.* 5. When by affliction a man is humbled, and brought to ſubmit himſelf to God, he ſhall not want a guide to lead him out of his trouble, to direct his pathes, till the delivery come; for *God will guide the meek in judgement,* moſt wiſely and diſcreetly, as his good requireth, *and teach him his way.* 6. The property of the believer, is to cleave to the covenant, and to what the Lord hath ſet down in his word, *They keep his covenant, and his teſtimonies*; and will not part with them whatſoever come. 7. Whoſoever do hold faſt the covenant of grace, and do make conſcience of obeying Gods word, they may be ſure that all their troubles, and variety of exerciſe is nothing but Gods way, to make them partake of Gods promiſes; for unto ſuch *all the pathes of the Lord are mercy and truth.*

Ver. 11. *For thy Names ſake, O Lord, pardon my iniquity: for it is great.*

In

In the third place, having laboured to ſtrengthen his faith, he falleth to prayer again, for remiſſion of ſin. *Whence learn*, 1. The conſcience of ſin will oftner aſſault our faith then once, and ſo oft as it aſſaulteth, it is to be anſwered with renewed prayer to God; *O God*, ſaith he, *pardon my iniquity.* 2. The honour of the Lord is ingaged by covenant for remiſſion of ſin to the penitent believer, and the Lord counts it a glory to be mercifull; Therefore, ſaith he, *For thy Names ſake pardon.* 3. Faith can make advantage of miſbeliefs arguments to retort them againſt it, and can plead for pardon from the very multitude and grieveouſneſſe of ſin; as here, *Pardon my iniquity, for it is great.* For the greater ſin is acknowledged to be, the more is the object of pardon made clear, for it cannot be payed for by the ſinner, and the more is the Lords pitty letten forth, that the believer be ſenſible of the weight.

Ver. 12. *What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe.*

13. *His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth.*

14. *The ſecret of the Lord is with them that fear him: and he will ſhew them his covenant.*

In the fourth place there is another meditation of Gods goodneſſe to a believer, for ſtrengthening of his faith yet further, wherein he layeth down three generall promiſes, made to them that believe in God, and do ſtand in awe to offend, *ver.* 12, 13, 14. and by way of Syllogiſme he aſſumeth of himſelfe, that he is a believer, whereupon he inferreth the concluſion, *ver.* 15. *Whence learn*, 1. The fear of God (importing care to ſerve God according to his word, and to ſtand in awe to offend him) is the neceſſary property of a true and lively believer; Therefore it is made the believers cognizance, and mark to diſcern him by: *What man is he that feareth the Lord?* 2. The believer walking in the fear of God, may expect from the Lord direction and light, how

to carry himſelfe in all perplexities, ſo oft as he in his need ſhall ſeek it of God; for in dubious caſes, *God ſhall teach him in the way that he ſhall chuſe.* 3. Albeit the believer be put to trouble, and hard exerciſe, yet ſhall he have place alwayes with God, as a man reconciled to him, and peace in his conſcience alſo, as his good doth require, and he ſhall have contentment in his lot; for, *his ſoule ſhall dwel at eaſe.* 4. The ſureſt way to tranſmit inheritances to a mans children, and to make houſes to ſtand, and however matters go, for a man to be ſure of the Kingdome of Heaven, (ſignified by an inheritance in the Land of *Canaan)* is, that the parents fear God, and that the children do follow their footſteps, and fear God alſo; *For the ſeed of the man fearing God ſhall inherit the Land.* 5. The man that feareth God, ſhall know more of Gods mind then others ſhall; he ſhall know the good and acceptable will of God for his direction in dangerous controverſies, and for his ſatisfaction about Gods diſpenſations, both toward himſelfe, and others, and for his conſolation in all afflictions; For *the ſecret of the Lord is with them that fear him.* 6. Albeit the Lords covenant with the viſible Church be open, and plain in it ſelf to all men, in all the Articles thereof, yea it is a myſtery to know the inward ſweet fellowſhip which a ſoule may have with God, by vertue of this covenant; And a man fearing God, ſhall know this myſtery, when ſuch as are covenanters onely in the letter, do remain ignorant thereof; For *to the fearers of God onely* is this promiſe made, That *to them the Lord will ſhew his Covenant.*

15. *Mine eyes* are *ever toward the Lord, and he ſhall pluck, my feet out of the net.*

Having laid the ground of his reaſon in the former verſes, which is in ſumme this, To every believer God will be gracious, as his need is: now he aſſumeth, I am a believer; *For mine eyes are ever toward the Lord.* Therefore to me God will be gracious in my need, and ſo *pluck my feet out of the net,* as my need now requireth. *Whence learn,* 1. The believer can read his own name, and his own bleſſedneſſe in the promiſes made to believers, and can draw out the extract of Gods decree of abſolution,

ſolution, direction, conſolation, and ſalvation in his own favours; for where the generall is written, there all the particulars are alſo written in effect: And ſo the beleever may read his name written in the book of life, as here *David* doth read his own deliverance, in the Charter of Beleevers; *Mine eyes are ever towards the Lord, therefore he will pluck my feet out of the net.* 2. The beleever is not a little helped to beleeve, and to draw ſweet concluſions from inſpired Scripture, to ſtrengthen himſelf by avowing himſelf to be a beleever, or to have the true property of a beleever, as here *David* doth, ſaying, *Mine eyes are ever toward the Lord*; Firſt, he avoweth his Faith, and then draweth this concluſion from it, *he ſhall pluck my feet out of the net.* 3. To depend on God, for the ſupply of all neceſſities, and for deliverance out of all ſtraits, is the property of true Faith; for the Prophet to prove himſelfe a beleever, and to have an intereſt in the mercies formerly ſet down, *ver.* 12, 13, 14 he ſaith, *ver.* 15. *Mine eyes are ever toward the Lord.* 4. Though the godly walke among ſnares, and nets, ſet by their enemies, bodily and ſpirituall to entrap them, yet God will either direct their way, to eſchue theſe ſnares and nets, or will pluck their feet out of them; For this is the Prophets comfort, *Thou ſhalt pluck my feet out of the net.*

16. *Turne thee unto me, and have mercy upon me: for I am deſolate and afflicted.*

17. *The troubles of my heart are inlarged: O bring thou me out of my diſtreſſes.*

After meditation, he concludeth his exerciſe, with petitions for himſelfe, and for the Church. The Petitions for himſelfe are ſix, in ſo many verſes. In the firſt, *learne*, 1. Naturall ſenſe and ſuggeſtion of Satan, ſaith, that God doth turne his back on us, when he doth not ſenſibly by outward workes ſhew himſelfe for us as we could wiſh; But Faith maketh advantage of the tentation, by adhering to God in time of a ſeeming deſertion, and prayeth for his manifeſting of himſelfe unto us; *Turn thee unto me, and have mercy upon me.* 2. A felt, and acknowledged miſerable, helpleſſe, and deſperate condition, is to the beleever

beleever halfe a promiſe, and a whole reaſon, to expect reliefe from God; *Turne thee unto me, and have mercy one me, for I am deſolate and afflicted, ver.* 16. and ſo alſo in his ſecond Petition, *The torubles of my heart are enlarged, O bring me out of my diſtreſſes.* As his troubles were multiplied and enlarged, his heart was ſtraitned, and his diſtreſſes multiplyed, and this he bringeth for a reaſon of his hope to be brought out of theſe ſtraits.

18. *Look upon mine affliction, and my paine, and forgive all my ſins.*

From the Third Petition, *Learne,* 1. How ſad and fearfull troubles, a believing and beloved ſoul may be brought into, no words can ſufficiently expreſſe, he is *deſolate, afflicted, the troubles of his heart are enlarged,* he is in moe diſtreſſes then one; he is in *affliction and paine,* which no eye can ſee, nor any beholder judge of, ſave God onely; therefore ſaith he to God, *Look on my affliction, and my paine.* 2. Sore trouble will waken up the conſcience of ſin a freſh, and call to minde forgiven and buried ſins; which new challenge cannot be anſwered, but by prayer for a new application, and intimation of remiſſion of ſins; As here, *forgive all my ſins.*

19 *Conſider mine enemies: for they are many, and they hate mee with cruel hatred.*

20. *O keep my ſoul, and deliver me: let me not be aſhamed, for I put my truſt in thee.*

From the Fourth and Fifth petition, relating to the hazard of his life, from his bodily enemies, *Learn,* 1. The multitude, power, rage and cruelty of the enemies of the Lords people, is a ground of hope to the beleever, to be delivered from them. *Conſider my enemies, for they are many, &c.* 2. There is no ſurer evidence of deliverance, then faith in God, ſetled on a promiſe, *Let me not be aſhamed, for I put my truſt in thee.*

21. *Let integrity and uprightneſſe preſerve me, for I wait on thee.*

The

The ſixth Petition is, for the fruit of his innocent behaviour toward his enemies. *Whence learn*, 1. Albeit a man be burdened with the ſenſe of many ſins againſt God, yet he may have the conſcience of innocency toward his enemies; And here a good conſcience giveth great boldneſſe before God, to hope for delivery; *Let integrity and uprightneſſe preſerve me.* 2. Integrity of life, or a good behaviour after prayer, is as needfull as before it; yet neither integrity before, nor after muſt be leaned upon, but Gods goodneſſe and mercy only; *Let uprightneſſe preſerve me*, ſo *David* reaſoneth, *for I wait on thee.*

22. *Redeem Iſrael, O God, out of all his troubles.*

He cloſeth his exerciſe with a Prayer for the Church. *Whence learne*, 1. It is the common lot of all the Saints to be exerciſed with plurality of troubles; and as the troubles of each particular member ſhould not ſwallow up the ſenſe of the troubles of the Church; but rather private trouble ſhould make every one ſenſible of the like or greater troubles of the reſt of the body; So ſhould the delivery of the whole Church be ſought after, as our own, yea and more then our own; and as our laſt petition: and how ever the matter ſhall goe with our ſelves, let us pray, *Redeem Iſrael O Lord, out of all his troubles.*

PSAL.

PSAL. XXVI.

David being oppreſſed by the Judges of the Land, his powerful adverſaries, and being exiled from the houſe of God; he appealeth to God, the ſupreme Judg in the teſtimony of a good conſcience, bearing him witneſſe, firſt of his endeavour to walk uprightly as became a believer, *ver.* 1, 2, 3. And ſecondly, of his keeping himſelf from the contagion of the evil counſel, ſinful courſes, and example of the wicked, *ver.* 4, 5. Thirdly, Of his purpoſe ſtil to behave himſelf holily and righteouſly, out of love to be partaker of the publick priviledges of the Lords people in the congregation, *v.* 6, 7, 8. Wherupon he prayeth to be free of the judgment coming on the wicked, *ver.* 9, 10. According as he was purpoſed to eſchew their ſins, *ver.* 11, And he cloſeth his prayer with comfort and aſſurance to be heard, *ver.* 12.

Ver. 1. *JUdg me, O Lord, for I have walked in mine integrity: I have truſted alſo in the Lord:* therefore *I ſhall not ſlide.*

2. *Examine me, O Lord, and prove me; try my reines and my heart.*

3. *For thy loving kindneſſe is before mine eyes: and I have walked in thy truth.*

FRom *Davids* appellation from the unjuſt ſentence of men againſt him in their courts and elſewhere, calumniating him and burying him under ſlanders, from which God and his own conſcience knew he was free: *Learne*, 1. Gods children may be

for a time unjuſtly in their cauſe and name, ſo born down with calumnies by Judges and others, that they muſt content themſelves with the approbation of God, and of their own conſcience, as *David* doth here. 2. When no remedy is ſeen on earth for Gods oppreſſed children, remedy may be had from God, the ſupreme Judge, who can redreſſe all matters abundantly. This did *David*, when he ſaid, *Judg me, O Lord*: that is, do the part of a juſt Judg to me, in this controverſie between my adverſaries and me. 3. He who appealeth to God, had need of a good cauſe, and a good conſcience, for his carriage in it, that he may ſay with *David*, *I have walked in mine integrity*. 4. A good carriage in any controverſie is then only comfortable and commendable, when it is the fruit of faith in God: therefore *David* addeth, *I have truſted alſo in the Lord*. 5. He that in obedience to God doth carry himſelf righteouſly, may be aſſured he ſhal ſtand and prevaile; for this concluſion doth the Prophet draw from theſe grounds, ſaying, *I ſhal not ſlide*. 6. Not only muſt a mans hand be free from injuring his party, but his affections alſo: In which caſe, the upright man is content the Lord ſhould try him, and tel him what is wrong, that it may be amended hereafter; for here ſincerity ſaith, *Examine and try my reins*. 7. Sincerity of behaviour may abide the trial of the conſcience, and expect the approbation of God, when the word of God is the mans rule, and fear of interrupting of the ſenſe of ſweet communion with God, is the awband to keep him to his rule; for ſo doth *David* prove his ſincerity here: *for thy loving kindneſſe is before mine eyes, and I have walked in thy truth*, to wit, looking to thy precepts, threatnings, and promiſes.

Ver. 4. *I have not ſate with vain perſons, neither wil I go in with diſſemblers.*

5. *I have hated the congregation of evil doers: and wil not ſit with the wicked.*

The ſecond part of the teſtimony of his conſcience, that he hath rejected the courſe of wicked men, and their ill counſel, and that he would neither follow the way againſt his enemies, which they followed againſt him, nor hearken to the evil advice, which wicked men, under whatſoever pretence of good wil to him, did offer to him, for a ſinful tranſaction, or private revenge. *Whence learn*, 1 Though innocency may ſeem to make the godly a prey to their enemy, yet it wil promote their cauſe more before God, and give greater contentment to the conſcience, then witty wicked plotting

ting against witty and wicked enemies; for this doth *Davids* example teach us. 2. A godly man may take the service of many in a case of Law-businesses, and civil matters, whose counsel he must refuse in a moral dutie; as when *Davids* followers counselled him to slay the King, when he had him in his power in the Cave; In such a consultation or debate, he wil not *sit* nor *go in with the wicked.* 3. He that giveth ill counsel, whatsoever pretence of friendship, or advantage be made to commend the counsel which he offereth; yet in that point, he is a vain man and a dissembler. So doth the Prophet stile him here. 4. It is necessary to hate and abhor every wicked course, lest if we do not hate it, but can hearken unto it, we be drawn over to imbrace it: *I have* (saith he) *the congregation of the evil doers.*

Ver. 6. *I will wash my hands in innocency: so wil I compasse thine Altar, O Lord.*

7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous Works.*

8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

The third part of the testimony of his conscience, is concering his resolution, to behave himself righteously and godlily out of love to honour God, and to be the fitter for worshipping of God, and serving him, as he should be employed. *Whence learn,* 1. The man whose hands are not clean from injuries done to men, his conscience should tel him, that he is not meet to offer worship to God: and where guiltinesse is, it should be taken away, lest the worship be refused: So resolveth *David, I will wash my hands in innocency, and so compasse thine Altar.* 2. Whatsoever was the ceremony of the godly with their friends, in compassing the Altar with songs of praise, when they offered their peace-offerings, it yieldeth a fit direction for every worshipper, and offerer of prayer, or praise to God, to do it with an eye to Jesus Christ, the true Altar that sanctifieth our offerings, and maketh our persons and services acceptable? for the compassing of the Altar, with an eye on it, signified this duty. 3. The Lords mercies to his own are marvellous in effect, when all circumstances are wel considered; Therefore are they here called *wondrous works.* 4. To love the fellowship of the Saints in the publick worship of God, is a token of our interest in God; and the conscience of this love is refreshful, as here. *Lord, I have loved the habitation*

of thy house. 5. The meetings of the Church should be to proclaime the Lords glory in the exercise of all his ordinances; and where this is endeavoured, there wil God dwel, for such holy assemblies, *are the place where his honour dwelleth*, albeit many of the members of the Church be such before God, as they were in *Sauls* time, wherunto this Psalme relateth.

Ver. 9 *Gather not my soul with sinners, nor my life with bloody men:*

10 *In whose hands is mischief: and their right hand is ful of bribes.*

11 *But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.*

Now he prayeth to be exeemed from the company of the wicked in their punishment, seeing he hath gotten grace to resolve, not to walk in their sin. *Whence learn*, 1. The Lord hath a harvest and a gleaning time also, set for cutting down, and binding together in the fellowship of judgments, Gods enemies, who have followed the same course of sinning: for here we are given to understand, that God wil *gather their soule*, and so wil let none escape. 2. Such as separate themselves (not from the lawful society, but) from the sinful wayes of the world; shal also be separate from the society of their punishment; The soul of the one and the other shal not be gathered together. *Gather not my soul with sinners.* 3. Ungodly men will never stand to consent to the taking of the life of the godly, if by a fit tentation they be put to it, a bribe, or fear, which is all one, will do the turn; for sinners here are declared bloody men, *in whose hands a mischief is, and their right hand is full of bribes.* 4. It is the mark of a wise and godly soule, not to be diverted from his God or godliness, by the tentation of loss or gaine, which overturneth the worldly man; for *David* resolveth, go others where they wil, as for me, *I wil walke in my integrity* 5. A man so resolved, that is, who hath chosen God for his Redeemer, and Gods wayes for his rule, may be sure to be borne thorow all difficulties, all troubles and temptations, and to meet with mercy in the course and close of his life; for *David* after resolution of faith in God, and resolution honestly to endeavour obedience to God in his course, he prayeth (which is as good as a promise to us) *Redeem me, and be merciful to me.*

Verse 12.

Ver. 12. *My foot ſtandeth in an even place: in the Congregations wil I bleſſe the Lord.*

He cloſes the Pſalme comfortably; *Whence learn,* 1. The believer, reſolving obedience to God, and wreſtling in prayer with God, ſhal not want a comfortable anſwer; his conſcience ſhal ſpeak good to him, and God ſhal ratifie the teſtimony of it, with his teſtimony: and thus ſhal the man be eſtabliſhed in that ſweet courſe of faith and obedience, and have cauſe to ſay, *My foote ſtands in an even place.* 2. Such a man may be aſſured to bleſs God effectually, for the performance of promiſes, and that in good company, either in this life, or in the next, or in both; and in this life with aſſurance, he may ſay with *David, In the Congreguion wil I bleſſe the Lord.*

PSAL. XXVII.

In this Pſalm *David* ſetteth down what uſe he had of his faith in God, in the time of his trouble: and firſt, how he ſtrengthened his faith. *verſ.* 1, 2, 3, 4, 5, 6. and next how he prayed, upon the foreſaid grounds, *verſ.* 7 8, 9, 10, 11, 12. And thirdly, what advantage he had by believing in God, in the time of his exerciſe, *ver.* 13. Whereupon he exhorts all the godly to follow his example, under hope to be helped, as he was helped, *ver.* 14.

Verſ. 1, THe *Lord is my light, and my ſalvation; whom ſhal I fear? the Lord is the ſtrength of my life, of whom ſhal I be afraid?*

THe grounds of ſtrengthening of his Faith are three. The firſt is, That God by vertue of the Covenant hath obliged himſelf to give direction and comfort in trouble, and deliverance out of it; from which he inferreth, that he needeth not fear his enemies. *Whence learn,* 1. When we are to wreſtle in prayer, againſt the doubts, which trouble and tentation may raiſe in our hearts to mar our confidence in prayer; It is wiſdome to arm

our ſelves by faith againſt theſe doubts, before we pray, for ſo doth the Prophets example teach us. 2. He who is in Covenant with God, hath ſolid ground to expect from God, direction and comfort in every trouble, and deliverance out of it; for by vertue of the Covenant of grace *David* ſaith, *The Lord is my light and my ſalvation.* 3. When we have faſtned our faith on God, we may then with reaſon defie our enemies, and ſay with the Prophet, *of whom ſhall I be afraid?* 4. When our enemies do appear ſtrong, and we know our ſelves to be but weak, we ſhould oppoſe the Lords ſtrength to our tentation, that we may reſiſt all fear; for ſo teacheth *David, The Lord is the ſtrength of my life, of whom ſhal I be afraid?*

Ver. 2 *When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh, they ſtumbled and fel.*

The next ground of confidence is, that he hath proofe and experience of the fruit of the Covenant, when he was in greateſt danger to be overtaken by his enemies. *Whence learn,* 1. When the rage of the wicked againſt the godly doth break forth, then no leſſe then the precious life of the godly can ſatisfie their beaſtly cruelty; they hunger even to *eate their fleſh.* 2. God can eaſily make the wicked in their hotteſt purſuit of the godly, to come ſhort of their purpoſe, as here, *to ſtumble and fall.* 3. Experience of Gods power is very forcible to confirm our faith, and to erect our hope, as it did *Davids* faith.

Ver. 3 *Though an hoſte ſhould encamp againſt me, my heart ſhal not fear: though War ſhould riſe againſt me, in this wil I be confident*

After ſetling of his faith, he puts on a reſolution to ſtand to his point, in reſiſting aſſaults of fears, from whatſoever tentation. *Whence learn,* 1. It is a means to ſtrengthen faith, to reſolve by the grace of God to put faith in act, in whatſoever difficulty, and in a manner to lay hands on our ſelves, to hold up this ſhield againſt whatſoever fiery darts, albeit poſſibly when it cometh to puſh of pike, we be not found ſo ſtrong as we are ſtout, as here *David* doth. 2. The Lord being ours by Covenant, and the Lord proved to be ours in experience, is warrant and reaſon ſufficient for us to put on ſuch a reſolution; *Though warre be raiſed, in this* (that is, upon the foreſaid ground) *will I be confident,* ſaith he.

Verſe 4.

Ver. 4. *One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord, all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

A third ground of confidence, is the conscience of his purpose to studie to have constant communion with God, in the use of the means, and the conscience of his very earnest desire to have the benefit of all the publick ordinances, in the fellowship of the Church. *Whence learn*, 1. Hearty resolution to subject our selves to all Gods ordinances, and to follow the appointed means of communion-keeping with God, is a sound mark of solid faith, and the conscience of this resolution, serveth much to confirme our confidence in God, If we can say with the Prophet, *This one thing have I desired, &c.* 2. In the using of the means and ordinances of Gods house, the glory of the Lord may be seen, counsel, and direction in all things may be had with comfort and spiritual delight to our souls; for in the ordinances *David* was to *behold the beauty of the Lord*, with delight, *and to enquire in his holy Temple.* 3. The desire of communion with God, and love to his ordinances, where it is sincere, should have the chief place in the heart, above all earthly desires and delights whatsoever. *One thing have I desired.* 4. A sincere desire must not be suffered to go away, but should be pursued resolutely, and recommended to God daily. *This I wil stil seek after*, saith he: and the means of communion with God in the publick fellowship of the Church must be constantly continued in, *even all the dayes of our life.*

Ver. 5. *For in the time of trouble he shal hide me in his pavilion: in the secret of his tabernacle shal he hide me, he shal set me upon a rock.*

He giveth a reason of his so earnest a desire to have fellowship with God, entertained by the use of all Gods ordinances, because in this way he was sure that faith should draw all necessary comfort and protection from God, as need should require. *Whence learn*, 1. Faith keeping communion with God, findeth him all-sufficient in all necessities, to supply every inlack of the creature, where the believer standeth in need; *He wil be a pavilion in warfare, and a hiding place, and a rock of refuge*: that is, God wil make a man as quiet by faith, in himself, as if there were no hazard; *In the time of trouble he shal hide me in his pavilion: In the secret of his Tabernacle, shal he hide me, he shall set me up upon a rock.*

2. The godly cannot promiſe to themſelves the influence of Gods grace in time of need, otherwaies then by following divine ordinances, both private and publick, ſo far as they may be had; for the Prophet promiſeth to himſelf this protection, as a fruit of his faith, foſtered by the uſe of the ordinances. I deſire ſaith he, *to dwel in thy houſe, and to enquire in thy holy Temple; for in the time of trouble he ſhal hide me, &c.*

Ver. 6. *And now ſhall mine head be lifted up above mine enemies round about me: therefore wil I offer in his Tabernacle ſacrifices of joy: I wil ſing, yea I will ſing praiſes unto the Lord.*

After this wreſtling of faith, he obtaineth victory, and aſſurance of ſatisfaction to his deſire, and the grant of all that he was to ſeek in his Prayer. *Whence learn*, The Lord can give a believer aſſurance of what he would have, and make him ſo clear of the poſſeſſion of the Promiſe, as if it were in his hand, as here the Pſalmiſt is ſure to prevail over his enemies, ſure to come to the Temple even as he wiſhed, *And now ſhall mine head be lifted up above mine enemies, I will offer ſacrifices of joy in his Tabernacle.*

Ver. 7. *Hear, O Lord*, when *I cry with my voice: have mercy alſo upon me, and anſwer me.*

8. When thou ſaidſt, *Seeke yee my face; my heart ſaid unto thee, Thy face, Lord, wil I ſeek.*

In the ſecond place, having thus ſtrengthened his faith, he entereth the liſts with his preſent trouble and tentations, and encountreth them by Prayer to God upon the foreſaid grounds, in three Petitions. In the firſt he prayeth for the ſenſible experience of Gods favour, as his preſent condition required; wherein he ſtrengthens his faith by three conſiderations. The firſt is, becauſe he had gotten grace to cloſe with the Word of God, inviting him to ſeek what he ſought, *ver.* 8. *Whence learn*, 1. Confidence in God, is diligent in Prayer, and deſpiſeth not the means, whereby the mercy hoped for, may be brought about; But by Prayer it maketh particular application of the Lords good wil offered to all, unto it ſelf; that it may be helped in the preſent need, as here *David* doth, *Hear me when I cry, have mercy on me, anſwer me.* 2. As the Lords Word encourageth us to ſeek things of God, which without a warrant we durſt not ſeek; ſo when

when we have gotten grace to embrace Gods warrant given to us by Precept or Promiſe, we may ask with confidence to obtain; *Hear me, anſwer me,* why? *When thou ſaideſt, Seek ye my face; my heart anſwered, I will ſeek thy face, O Lord.*

Ver. 9. *Hide not thy face far from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.*

He meets here with an objection from his ſins and miſ-deſervings, and prayeth it down, adding another conſideration to confirm his faith from by-gone experience of mercy, notwithſtanding of his unworthineſſe. *Whence learn,* 1. Though (when we would draw near to the Lord) ſenſe of ſin and unworthineſſe, and fear of wrath do flee in our throat, yet faith cleaving to Gods goodneſſe, and to the promiſes of mercy, and to our relation unto our God, may cry down the tentation, *Hide not thy face, put not away thy ſervant in anger.* 2. The former experinces which we have had of Gods being gracious to us, according to the tenor of the Covenant of ſalvation, ſhould confirme our faith, that God will never caſt us off, nor any man that cannot endure to be ſeparate from him: Thus *David* reaſons, *Thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.*

Ver. 10. *When my father and my mother forſake me, then the Lord will take me up.*

A third conſideration to confirm *Davids* faith, is a nearer relation between God and *David,* then between *David* and his Parents. *Whence learn,* The bands between God and a believing ſoul, are more ſtrait and intimate, and more ſtrong, then any band civil or natural between him and any creature; and they are appointed to hold faſt when natural bands do fail, as here is aſſerted. *When my father and my mother forſake me, then the Lord will take me up.* This is for the firſt petition.

Ver. 11. *Teach me thy way, O Lord, and lead me into a plain path, becauſe of mine enemies.*

The ſecond petition is for Direction in a holy and wiſe carriage, that his enemies get no advantage againſt his behaviour or perſon. *Whence learn,* 1. There is danger of deſertion, or of Gods leaving us to the will of our enemies, if we carry not a good cauſe in a lawful, holy, tender way; and therefore we had

need

need to seek our direction from God, *to be taught in his way, and led in a plaine path.* 2. Because the enemies of the godly are ready to calumniate their cause, and their intentions, and to take advantage to calumniate them upon the least occasion of a questionable practice, we had the more need to be circumspect, and to pray to be directed *in a plaine path, because of our enemies.*

Ver. 12. *Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.*

The third petition is, to be delivered from the power of the enemy, prosecuting their false calumnies, and raging in cruelty. *Whence learn,* 1. The godly have reason to pray with submission, that they may not fall in the hands of men because of their cruelty, and to say to God, *Deliver me not over unto the will of mine enemy.* 2. Because it is easie for the Lord to mitigate the enemies fury, or to break their power, or to elude their craft and power; Let us pray, *Deliver,* and let God chuse the way of delivery. 3. When the good cause of the godly, and the persons also are left to suffer both together, there is ground that God in that case will interpose himself in due time: for this is *Davids* reason of hope to be helped, because false witnesses resolved to oppresse him in name, and *breathers out of cruelty,* were set to have his life, ever *rising against him:* and here he is a clear type and example of the suffering of Christ, and his followers.

Ver. 13. I had fainted, *unlesse I had believed to see the goodnesse of the Lord in the land of the living.*

14. *Wait on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord.*

In the third place he cometh to shew, and to make use of the benefit he had by beleeving, that he may encourage others to follow his example in their tryals. *Whence learn,* 1. Discouragement under trouble, is a sort of quitting of our cause, and of all comfort in it; but faith keepeth a man close to his cause, and from being overcome with troubles; it holds up his heart in his duty, till the Lord send an out-gate, wherein he were not able to subsist otherwise: *Unlesse I had believed, I had fainted.* 3. Our experiences of the good of believing in the time of

straits,

ſtraites, ſhould be communicated to others, as our calling may ſuffer to encourage them, for ſo doth the Prophet, ſaying, *Wait on the Lord, and be of good courage.* 3. The ſtriving to take courage from the ground of faith, ſhall be followed with ſtrength from God to go under the trouble, and to finde comfort now and then, and full delivery at laſt: *He ſhall comfort thy heart.* 4. Albeit the Lord let the trouble lie on, and ſtrong tentations to increaſe, and griefe of heart to grow, yet muſt we ſtill wait; for at the due time, the out-gate ſhall come, *Wait I ſay, on the Lord.*

PSAL. XXVIII.

In the firſt part of this Pſalme, we have the Prophets conflict againſt his enemies, ſuch as in the former Pſalm is to be ſeen, wherein he prayeth for audience, *ver.* 1.2. and delivery to himſelf, *ver.* 3. and that God would vindicate his own juſtice againſt his diſdainful enemies, *ver.* 4,5. In the latter part, the Prophet having gotten comfort in his Prayer, doth glorifie God, *ver.* 6. and ſtrengthens his own and the reſt of the godlies faith, *ver* 7, 8. and prayeth for a bleſſing to the Church, *ver.* 9.

Ver. 1. *UNto thee will I cry, O Lord my rock, be not ſilent to me: leſt if thou be ſilent to me, I become like them that go down into the pit.*

2. *Heare the voice of my ſupplications when I cry unto thee: when I lift up mine hands toward thy holy Oracle.*

IN his conflict with trouble, he runneth to God for a comfortable anſwer, with reaſons to help his hope to be heard. *Whence learn,* 1. It is good to pray in time of trouble, and to be inſtant, and reſolved to be inſtant; *For unto thee will I cry,* doth import theſe three. 2. A ſoul in great ſtraits is not able

able to suspend, and want comfort long: it must have some comfortable answer, because of what God is unto it by Covenant, *My rock, be not silent unto me.* 3. It bringeth deadnesse of spirit on a supplicant, when his Prayer is not taken off his hand, which albeit it be by no reason, but a consequence ill inferred from the Lords not answering of us, yet we are subject to this evil, and should pray to have it prevented: *Be not silent*, saith he, *lest I become like them that go down into the pit.* 4. Though the heart be in bonds in time of Prayer, under trouble, yet the Lord will not despise *the voice, nor the knee bowed, nor the hands lifted up*, nor the least expressions of a supplicants desire, to be helped by him: *Hear my voice when I cry, and the lifting up of my hands*, saith he. 5. Seeking of God in Christ, and trysting the fulnesse of the Godhead in the Person of the Mediatour, represented by the Tabernacle and Oracle, answereth all objections from the supplicants unworthinesse, and giveth encouragement to expect a good answer from God; for to this purpose doth he mention *his lifting up of his hands towards the Lords holy Oracle.*

Ver. 3. *Draw me not away with the wicked, and with the workers of iniquity: which speak peace to their neighbours, but mischief is in their hearts.*

Now he prayeth God would deliver him, and not deal with him as with an enemy. *Whence learne*, Albeit there be sin in the godly, yet are they not workers of iniquity, nor treacherously disposed towards their neighbours, when they pretend to have friendship with them; and therefore may the godly expect from God, not to be dealt with, as obstinately wicked and impenitent sinners; for this he meaneth, saying, *Draw me not away with the workers of iniquity, &c.*

Ver. 4. *Give them accordong to their deeds, and according to the wickednesse of their endeavours: give them after the work of their hands, render to them their deserts.*

5. *Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*

He prayeth now against his enemies, not out of private revenge; but being led with the infallible Spirit of Prophecy, looking through these men to the enemies of Christ, and of his

People

People in all ages. *Whence learn,* 1. Albeit imprecations muſt not be uſed againſt our own enemies, nor for any injury done to us, nor againſt any in hatred of their perſons, nor againſt every enemy of God, but only againſt deſperate ſinners, and that in general, rather then with an eye to this man or that man in ſpecial; about whom we may be miſtaken; yet the imprecation of the Spirit of God ſtanding in the Scripture, cryeth ſtill againſt obſtinate ſinners, although we cannot condeſcend particularly upon their names; *God ſhall give them according to their deſerts.* In the controverſie between the godly and their enemies, not only doth God ſhew by his word, which party he alloweth, but alſo by the works of his providence, in favours of the godly, and againſt their enemies, he doth give forth his minde, according to what he hath ſaid in his Word to be obſerved; but when both theſe are miſregarded, he will deſtroy the wicked, and not ſuffer them to carry on their purpoſe; *for becauſe they regard not the workes of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up.*

Ver. 6. *Bleſſed* be *the Lord, becauſe he hath heard the voice of my ſupplications.*

7. *The Lord* is *my ſtrength and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.*

8. *The Lord* is *their ſtrength, and he* is *the ſaving ſtrength of his annointed.*

The other part of the Pſalme, wherein he maketh uſe of the good anſwer given to him; firſt honouring God for it, then ſtrengthening his own faith by it; and thirdly ſtrengthening the faith of others alſo. *Whence learn,* 1. The believing ſupplicant ſhall not ſeek God in vain; he ſhall not fail in due time to finde ſuch fruit, as ſhall make him bleſſe and praiſe God for the anſwer; for in the entry of the Pſalme it was, *Be not ſilent to me, O Lord, leſt I become like them that go down to the pit;* and here, *Bleſſed be the Lord, becauſe he hath heard the voice of my ſupplication.* 2. What faith ſaith to God in wraſtling, it ſhall be made to ſubſcribe it victoriouſly and experimentally thereafter, *My rock,* ſaid he, *hear me, ver.* 1. And here, *The Lord is my ſtrength and my ſhield;* to furniſh me within and without. 3. It is a good uſe made of experience, to confirme our faith thereby, and to

com-

commed the courſe of believing in God, as here *David* doth, *My heart truſted in him, and I am helped.* 4. The joy of faith and of ſenſe alſo, will be given ſometime together to the godly, for the increaſing of their joy, as here he ſheweth, *Therefore my heart greatly rejoyced.* 5. Albeit we muſt praiſe God in whatſoever condition we can be in; yet ſpirituall rejoycing doth ſpecially call for ſinging a Pſalm unto God, *Therefore with my ſong will I praiſe him,* ſaith he. 6. What the Lord is to one of the godly calling on him in the ſenſe of need, he is unto them all the ſame: as he was *Davids ſtrength,* ver. 7. ſo *is he their ſtrength,* to wit, all his peoples ſtrength, *ver.* 8. 7. All the bleſſings which believers get do belong unto Chriſt, firſt as to the annointed of the Lord in chief, and to his ſervants as partakers of his annointing; for the Lord is *the ſaving ſtrength, or the ſtrength of ſalvation to his annointed,* or to his Chriſt, and thoſe that are true Chriſtians, partakers *of his Unction,* or holy Spirit; What concerneth *David* is but a ſhadow, and as one who is a partaker of the holy Unction through Chriſt.

Ver. 9. *Save thy People, and bleſſe thine inheritance; feed them alſo, and lift them up for ever.*

He cloſeth his Prayer with interceſſion for the Church. *Whence learn,* 1. Such as finde acceſſe in Prayer to God for themſelves, ſhould ſpeak alſo a word for his Church, and pray, *Lord, ſave thy People.* 2. The Priviledges which the godly have are common to them all. The godly are all Gods *people, his inheritance, his flock:* and as the benefits imported under theſe titles are common, ſo are the duties due from us to God, imported thereby, common alſo, and to be ſo ſtudied, that we may diſcharge them, as we would finde from God the benefits of protection and deliverance, as ſubjects whom he will ſave; of being watered and warmed, as *his inheritance, fed and led on,* as his flock, and exalted over all our enemies, or being lifted up for ever.

PSAL. XXIX.

David exhorteth Princes and great men, to humble themſelves before God, and to worſhip him (as he hath commanded) in his publick ordinances,

nances, *verſe* 1, 2. Firſt, becauſe he is infinitely higher then they, and more terrible to all men, then they can be to their ſubjects or inferiours, as the uttering of his Majeſty and power by thunder doth make evident. *ver.* 3, 4, 5, 6, 7, 8, 9. Secondly, becauſe he offereth the means of ſaving knowledge, even all his ordinances, whereby men may heartily glorifie him in their aſſemblies, *ver.* 9. Thirdly, becauſe he is an everlaſting King and Ruler of all the creatures, *ver.* 10. And fourthly, becauſe ſuch as do humbly ſubmit themſelves to him, and worſhip him as his People ſhould do, ſhall be furniſhed with abilities for every good work, and ſhall be abundantly bleſſed.

Verſ. 1. *GIve unto the Lord, (O ye mighty) give unto the Lord glory and ſtrength.*

2. *Give unto the Lord the glory due unto his Name; worſhip the Lord in the beauty of holineſſe.*

HE directeth his ſpeech and exhortation to the Potentates of the earth, that they may humble themſelves before God, and give him the glory of all power, and authority, and excellency above themſelves, and above all other creatures. *Hence learn*, 1. Of all men Princes ſhould be moſt carefull to glorifie God, and yet it is moſt rare to ſee them humble themſelves before him: for natural corruption is as ſtrong in them as in others: Their education doth breed them to high and ſtately thoughts of themſelves, their riches and power puffeth them up, and flatterers ordinarily following them, do make them forget themſelves and God alſo. Therefore are they here thrice exhorted to give glory to God. 2. It is moſt neceſſary that Potentates do humble themſelves before God, and be particularly dealt with to that purpoſe, becauſe their example and authority doth move many outwardly to ſubmit to God, or ſtand out from his ſervice: therefore he ſpeaketh to them in their grandeur, *Give glory to God, O ye mighty.* 3. As men are great

great in the world, ſo they are ready to think much of their own ſtrength, of what their power is able to reach to, and what honour is due to them; but if they reckon right, *ſtrength and glory belongeth to God.* And according as he is above them in power and excellency, ſo ſhould he proportionably be magnified, *Give unto the Lord glory and ſtrength, and give unto the Lord the glory due unto his name.* 4. He will have no glory of men, but as he hath preſcribed to men in his own ordinances, given forth in his Word to his Church: *Worſhip him in the beauty of holineſſe*, that is, in the glorious ſanctuary, the place of publick meeting; beautiful indeed, not for timber or ſtones ſo much, as becauſe the holy and beautiful means of grace to men, and Gods worſhip ſhewing forth his glory was there to be found.

Ver. 3. *The voice of the Lord* is *upon the waters: The God of glory thundreth, the Lord* is *upon many waters.*

4. *The voice of the Lord* is *powerful, the voice of the Lord* is *full of Majeſty.*

He proveth that ſtrength and glory belongeth to the Lord, by one only work of thundring, and kindling fire in the midſt of watery clouds, that he may make thunder in the conflict of water cloſing in the fire, and fire breaking through the clouds, how oft ſoever he pleaſeth to ſhew his power to the children of men. *Whence learn,* 1. Though the ſtanding works of Creation ſpeak moſt of God, yet ſuch is our fooliſhneſſe, that we are leaſt apprehenſive of that which is daily ſeen, and a leſſe work more rarely occurring will move more; as for example, the thunder or the Eclipſe of the Sun or Moon, will move more then the making of heaven and earth. 2. No work of the Lord is rightly taken up till he himſelf be looked unto, as the immediate Worker of it: therefore he points out the ſound of the thunder, as *the voice of the Lord upon many waters.* 3. Though the Lord ſhould be obſerved as the worker of every work, yet not at firſt is he ſeen in his work to any purpoſe, till we by often reviewing his operation about it, be ſomewhat affected with his glory and power therein; therefore he repeateth the ſecond time, *The God of glory thundreth*; And the third time, *The Lord is upon many waters.* 4. When the thunder or any work of God is well conſidered, ſome inviſible thing of God will appear therein; as for example, his power and majeſty will be evidenced in the

thunder,

thunder; for *the voice of the Lord is powerful and ful of majestie.*

Ver. 5. *The voice of the Lord breaketh the Cedars; yea, the Lord breaketh the Cedars of Lebanon.*

6. *He maketh them also to skip like a Calfe: Lebanon and Syrion like a young Vnicorne.*

7. *The voice of the Lord divideth the flames of fire.*

8. *The voice of the Lord shaketh the wilderneſſe: the Lord shaketh the wilderneſſe of Kadesh.*

9. *The voice of the Lord maketh the hindes to calve, and discovereth the forrests: and in his Temple doth every one speak of* his *glory.*

He insisteth in his subject, and sheweth the effects thereof, on trees, *ver.* 5. on mountaines, *ver.* 6. on the fire of the thunder, parting it in lightning, *ver.* 7. on the waste wilderneſſe, *ver.*8. on the beasts and woods where they haunt, *ver.* 9. *Whence learne,* 1. That the stupidity and senseleſsnes of man is greater then that of the brute creatures, which are all more moved with the thunder, then the hearts of men for the most part, as here may be seen in the comparison. 2. One work of God dwelt upon, shal shew more of God then many of his works being slightly looked on, and passed over: as for example, this one of the thunder, considered with the effects, saith more then many; yea, one sensible and understanding man, wil discover more of God in one work of God, then many in their ordinary mood, either in that work, or in any other, or in all his works.

Ver. 9. *The voice of the Lord maketh the hindes to calve, and discovereth the forrests: and in his Temple doth every one speak of* his *glory.*

He giveth a second reason of his exhortation to the mighty, *to worship God in the beauty of holineſſe,* becauſe in his Temple every one doth speak of his glory. *Whence learne,* 1. The glory of the Lord is shewn forth in all the earth, and in all his works, but in his Temple, in his Church, his works are holden forth expreſly and fully, for there by his Word, his counsel is opened, his holineſſe, his goodneſſe, justice, mercy, and all his

attributes are declared. Without the Church, men are compelled to acknowledg glory now and then, but in his Church, men do declare his glory distinctly and willingly. *In his Temple doth every one speak of his glory*, all men there do confesse his praise, and every thing in the Temple holdeth forth something of Christ and his benefits, to the glory of Gods mercy; and this is more then the world understandeth.

Verse 10 *The Lord sitteth upon the flood: yea, the Lord sitteth King for ever.*

A third reason, to move Princes to give to God glory and strength, is, because his Kingdome reacheth to the ruling of the waters, and because he is a King immortal. *Whence learn*, 1. As the strength of the Lord appeareth in all his works, so especially that he ruleth the raging sea, whereby once he did drown the world, and now bindeth up, that it should do no more so again, *The Lord sitteth upon the floods.* No King is King over every Kingdom and King, but God is King above all Kings; No King is of long continuance, but the Lord is the everlasting King, *He sitteth King for ever*; and therefore every mighty man should do him homage, as his King, his Lord, and supreme Superiour.

Verse 11 *The Lord wil give strength unto his People: The Lord wil blesse his People with Peace*

The last reason to move Potentates to give all glory to God, and to joyne with his People in glorifying of him, is, because of the blessednesse of his people, who worship him in his holy Temple. *Whence learne*, 1. The power of the Lord is not against his people, but for his people, against his and their enemies, *He giveth strength to his People*, to wit, against their enemies, and for furnishing them to every part of his service whereunto he calleth them; The Lords people do give the glory of power and strength to the Lord, *And the Lord wil give strength to his People.* 2. The true worshippers of God, whatsoever may be their exercise in the world, may be sure of reconciliation with him, and of true blessednesse, *For the Lord wil blesse his People with Peace.*

PSAL. XXX.

A Pſalme and *Song* at *the dedication of the houſe of* David.

David praiſeth God for his late deliverance from the hand of *Abſalom*, *ver.* 1,2,3. And ſecondly, he exhorteth others to praiſe God alſo for his mercies, *ver.* 4,5. Thirdly, he confeſſeth his carnall ſecurity, and how hee was corrected for it, *ver.* 6,7. Fourthly, he ſheweth how he prayed for mercy, *ver.* 8,9,10. And fifthly, he praiſeth the Lord for his gracious anſwer, *ver.* 11,12.

THe Inſcription of the Pſalme ſheweth, that it was endited at the dedication of *Davids* houſe, after it was polluted by *Abſaloms* vileneſſe with his fathers Concubines, as *Davids* ſecurity and trouble after that herein deſcribed, giveth us to underſtand. *Whence learn*, 1. That no benefit or creature-comfort is lawful and pure to us, except it be ſanctified by the Word and Prayer, except we dedicate our ſelves and the creatures alſo to Gods ſervice; and more ſpecially the dedication of a mans houſe with the Ceremonies of the law, uſed about the dedication thereof, teacheth us to conſider and to ackdowledge before God, That we are the Lords Tenants at will, received by him in his lodgings, to be entertained by him during our abode on earth; It teacheth us alſo that our houſes ſhould be holy, both for the Perſons in our company, and for the exerciſe of Religion therein daily, before and after our lawful daily refreſhments and employments therein; and that the Lord only is the Preſerver of us, and of our houſes, againſt what evil might otherwaies befall us, by men or divels, or any other accident; and that the houſe is polluted, eſpecially when God is openly diſhonored therein: in which caſe we are to ſeek mercy to our ſelves, and to our families, and to pray to God for the continuance of his guard about us, and his grace, to make a right uſe of our houſe hereafter, which is the ſubſtance of the old Ceremonies uſed *in dedication of a mans houſe*.

Ver. 1. *I Wil extol thee, O Lord, for thou haſt lifted me up; and haſt not made my foes to rejoyce over me.*

2. *O Lord my God, I cryed unto thee, and thou haſt healed me.*

3. *O Lord, thou haſt brought up my ſoule from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.*

HE praiſeth God for a number of mercies concurring together in his deliverance, out of the hazard of loſing both his life and his Kingdome. *Whence learn*, 1. The more the Lord exalts us, we ſhould humble our ſelves the more before him, and magnifie his bounty: for *David wil extol the Lord*, here, *becauſe the Lord had lifted him up.* 2. The diſappointment of our enemies is a new mercy, beſide our delivery from their cruelty, and a reaſon of thanſgiving to God, when he makes our foes not to rejoyce over us. 3. When God ſeemeth to deſert us, and expoſe us to hazards; readily our ſpirits grow ſick, and deadneſſe of ſpirit, (with inability to go about any point in our calling, or of his ſervice) do ſeiſe on us; but when after the prayer of faith grounded on the Covenant, the Lord ſendeth relief, it is a reviving of us again, as we ſee in *Davids* caſe, *O my God, I cried unto thee, and thou haſt healed me.* 4. Preſervation from evil, and delivery out of evil are mercies equivalent; reſcuing a man from inſtant death, ſhould be looked upon as reſurrection from death, and acknowledged ſo to be in our thankſgiving to God; for *David* here ſaith, *The Lord hath brought up his ſoul from the grave, becauſe he had kept him alive, that he ſhould not go down into the pit.*

Ver. 4. *Sing unto the Lord, (O ye Saints of his) and give thankes at the remembrance of his holineſſe.*

5. *For his anger* endureth *but a moment, in* his *favour is life: Weeping may endure for a night, but joy* cometh *in the morning.*

The ſecond part of the Pſalme, wherein he ſtirreth up others to praiſe God for his mercies. *Whence learne*, 1. Dwelling a while upon the conſideration of mercies ſhewn unto us, bringeth with it rejoycing in God, and a ſinging diſpoſition, where-

whereunto when we are once wakened and warmed, we will think that one mouth to praiſe God is too little, as here we ſee in *David*, who not only praiſeth God himſelf but alſo ſetteth all the Saints on work to the ſame purpoſe, ſaying, *Sing to the Lord all ye Saints of his.* 2. Albeit we had no preſent ſenſe of lately received remarkable mercies, yet by-gone experiences of the Lords faithfulneſs and holineſs, ſhould give matter of thanks and praiſe, on all occaſions, ſpecially in the Congregation, where his works are called to mind: *Give thanks*, ſaith he, *at the remembrance of his holineſſe.* 3. Albeit we were not upon the thoughts of any particular experience, yet the knowne perfections of God ſhould furniſh matter, and in ſpecial, becauſe howſoever we be ſinful, and do provoke the Lord often, yet he, *as he is ſlow to anger*, ſo is he ſoon pacified, *his anger endureth but for a moment.* 4. When reckoning is rightly made, the tokens of Gods diſpleaſure are but for a *moment.* But the evidence of his favours to believers is a life-time, for in the midſt of wrath he remembreth mercy; and the tokens of his favour, are farre more then of his diſpleaſure, and wrath ſoone goeth, and favour ſhineth lateſt, and is of longeſt continuance; Wrath is but temporary at the longeſt, but favour endureth for ever: *His anger is but for a moment, but in his favour is life, yea life everlaſting.* 5. When the Lord ſheweth himſelf angry at a ſoul, it is dark and cold night with it, and what can it do, but weep or walk heavily in this caſe, when the bridegroom is as abſent? *Weeping may abide for a night.* 6. Unto the believer the longeſt winter-night hath a change to the better following it: conſolation is certain after a mournful condition; *Weeping may endure for a night, but joy cometh in the morning.*

Verſe 6. *And in my proſperity I ſaid, I ſhal never be moved.*

7 *Lord, by thy favour thou hadſt made my mountain to ſtand ſtrong: Thou didſt hide thy face* and *I was troubled.*

In the third place, he cometh to his late experience, which gave occaſion and matter of this Pſalm; he abuſed his proſperity, not remembring that becauſe his ſtanding was by grace therefore he ſhould have ſtood in awe, and feared to forget himſelf, and therefore he was chaſtiſed for it. *Whence learn,* 1. A child of God, after long trouble may have a time of outward reſt and proſperity; for example, *David*, whoſe troubles were many, doth

acknowledge here that he was in prosperity. 2. As men in trouble do fear they shal never be rid of it, so when God granteth a change to the better, they think never to be so troubled again; This fleshly security is a soul sickness, attending prosperity, and the most holy men may easily be overtaken with it; for *David* confesseth, *I said in my prosperity, I shal never be moved.* 3. The consideration that our standing in any good condition, is of Gods meer favour and grace, should keep us in fear and trembling to offend, and prevent our falling in carnal security. This *David* acknowledgeth for aggravating of his fault, *Lord, by thy favour thou hadst made my mountain strong.* 4. The Lord wil not suffer his own to lie stil in carnal security, but wil withdraw the bolster and pillow of those benefits whereon they do sleepe; and together with that, wil withdraw also the sweet sense of reconciliation, and put his owne in trouble to waken them: *Davids* experience teacheth so much, *Thou didst hide thy face, and I was troubled.* 5. Men understand the folly of their sinful way, and of their careless entertaining of Gods favour, not so wel in the time of prosperity, as after they have smarted for their folly, and have found the fruit of their forgetfulness of God, and of their too much embracing and resting on prosperity to be nothing, save sore and sad troubles, both bodily, and spiritual; for this is taught us by the reckoning that *David* now maketh, as a Pilot, discovering a rock, to forwarn others to beware of security; and this reckoning is all after his trouble, and after his victory also over it.

Ver. 8. *I cryed to thee, O Lord, and unto the Lord I made supplication.*

9. What profit is there *in my blood, when I go down to pit? shal the dust praise thee? shal it declare thy truth?*

10. *Hear, O Lord, and have mercy upon me: Lord, be thou my helper.*

In the fourth part of this Psalme he sheweth his recovery out of his trouble, and out of his sinful security which drew it on; he prayed, disputed and dealt with God, til the Lord delivered him. *Whence learn,* 1. As the fire and the hammer, and the files do serve to put off the rust off iron, so doth affliction to rouse a godly soul out of security, and drive him to earnest Prayer; for after trouble is come, *David cryed to the Lord.* 2. Albeit a man hath miscarried, and proved ungrateful to God in his

his prosperity, and unmindful of his resolutions and promises made to God in his low estate, when he should come to prosperity; yet when trouble cometh to waken him up, and cal him to a reckoning, he must not despaire, nor sit downe in discouragement in the conscience of huge guiltinesse. But because the Lord is angry, and no remedy but Gods grace, he must lay himself at Gods feet a supplicant: *Unto the Lord* David *made supplication.* 3. Faith in God is very argumentative, and wil dispute wel for the mans life, having the Covenant of grace as a ground to go upon; It wil take a reason to strengthen it selfe from Gods nature, who doth not delight in the death of a penitent sinner, and a reason from no advantage unto justice, by the mans destruction, when justice may have satisfaction in the Redeemer, and the man may be saved also; *What profit is there in my blood, when I go down to the pit?* and a reason from the mans purpose to glorifie God, to the edifying of others in his life, if he should be spared: from which mercy if he should be cut off, it would be more bitter to him then death; *Shal the dust praise thee? Shall it declare thy truth?* 4. When faith hath said to God that it hath to say, it wil wait for a good answer, wil relie on his mercy, and expect relief from the Lord, as here *David* doth, *Hear, O Lord, have mercy on me, be thou my helper.*

Verse 11 *Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladnesse:*

12 *To the end that* my *glory may sing praise to thee; and not be silent: O Lord, my God, I wil give thanks unto thee for ever.*

In the last part of the Psalm he thankfully praiseth God, for granting unto him all he desired, and obligeth himself to a more careful carriage, and setting forth of Gods glory. *Whence learne,* 1. It becometh the child of God to weep when he is beaten, and to humble himself in the exercise of Prayer, and Fasting; for *Davids mourning* and *sack-cloth*, sheweth his exercise in his former trouble. 2. As security turneth all our joy into trouble, so sincere seeking of God in trouble, is the way to turn all our trouble into joy, *Thou hast turned for me all my mourning into dancing, &c.* and great is that joy which a reconciled soul findeth in God, after renewed feeling of the interrupted sense of mercy. 3. A well ordered tongue, watch-

ing all opportunities to glorifie God, and edifie others, is a main point of a mans excellency, not only above beasts, but also above all men, who do not use their tougue for God, and for good to others; Therefore *David* calleth his tongue *his glory*. 4. The very intent of Gods shewing mercy to men, is to oblige them to give praise and glory to himself before the world, *thou hast girded me with gladnesse*, saith he, *To the end my glory may sing praise to thee, and not be silent*. 5. The right use of our experiences of Gods mercy to us, is first to fasten our faith in God, and to stand fast to the Lords Covenant, made with us in Christ; next after acknowledging that this is our duty, to be thankful to *God*, to engage our hearts to the discharge thereof constantly: The first of these the Prophet doth here by calling *God*, *The Lord my God*; the next he doth in these words, *I wil give thanks to thee for ever*.

PSAL. XXXI.

To the chief Musician, A Psalm of David.

Another exercise of *David*, wherein he being in great danger to be taken by his enemies, prayeth for delivery, *ver.* 1,2,3 4,5 6. Secondly, he strengtheneth his faith by his by-gone experience. *ver.*7,8. Thirdly, in Prayer he layeth out his lamentable condition before God, *ver.*9,10, 11,12,13. Fourthly, he wrastleth on in Prayer for comfort and safety to himself, and confusion to his enemies, *ver* 14 15 16 17 18. Fifthly, being delivered and comforted by a new experience of Gods merciful preservation of him, he maketh good use of it, by praising God for it, and exhorteth the godly to love God and relie on him, *ver.*19 20 21 22 23 24.

Verse

Ver. 1. *IN thee, O Lord, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſſe.*

2. *Bow down thine ear to me, deliver me ſpeedily: be thou my ſtong rock, for an houſe of defence to ſave me.*

3. *For thou* art *my rock, and my fortreſſe: therefore for thy Names ſake lead me and guide me.*

FRom his intereſt in God by Covenant, he ſtrengthens himſelf in Prayer for delivery. *Whence learn,* 1. Faith avowed and maintained, furniſheth prayer, and giveth hope to be heard; for *David* having firſt ſaid, *In thee, O Lord, do I put my truſt*; he ſubjoyneth, *Let me never be aſhamed:* For this much may a believer expect, that albeit he be put to hang down the head for a little, yet he ſhall not at laſt be aſhamed. 2. As the Lord ſendeth in his wiſdom, trouble after trouble, upon a believer, ſo he ſendeth in his juſtice and faithfulneſſe, promiſed delivery after delivery from oppreſſors, *Deliver me in thy righteouſneſſe.* 3. Where the danger is preſſing, and the affection is ardent, the Petition may be repeated without babling, and ſpeedy help my be craved without limitation of God; and hearkening to a poor ſupplicant, as it were, with a bowed down eare, may be prayed for without abaſing of Gods Majeſty, as here, *Bow down thine eare to me, deliver me ſpeedily.* 4. Were there but a moment betwixt us and periſhing, and our enemies ſtronger then we, were ready to lay hands on us; faith ſeeth that God can interpoſe himſelf ſpeedily, and lift us up above our enemies reach: *Be thou my ſtrong rock, for a houſe of defence to ſave me.* 5. What the Lord is engaged to be unto us by Covenant, we may pray and expect to finde him in effect; *Be thou my ſtrong Rock,* ſaith he, *for thou art my Rock.* 6. When trouble and uncouth paſſages diſcover our ignorance, our blindneſſe and weakneſſe unto us, we have God engaged for his glories cauſe, to take care of us, and to bring us through; for the Prayer of the beleever is, *For thy name ſake lead me and guide me.*

Ver. 4. *Pull me out of the net that they have laid privily for me, for thou* art *my ſtrength.*

5. *Into*

5. *Into thine hands I commend my ſpirit: thou haſt redeemed me, O Lord God of truth.*

6 *I have hated them that regard lying vanities: but I truſt in the Lord.*

He cometh more particularly to his danger, and prayeth for deliverey, and ſtrengthening his faith by ſundry reaſons. *Whence learn*, 1. As the children of this world are more wiſe in their generation, then the children of the light: ſo do they hunt and overtake the godly, by their craſty devices againſt him, *They laid their nets privily againſt* David, *and enſnared him.* 2. Though the godly be both weak and ſimple-witted, yet they have a wiſe and ſtrong God to call upon, who is able to break the ſnare, and ſet his own free, whoſe help *David* imploreth here, *Pull me out of the net*, for thou art my ſtrength. 3. The way to quiet our mindes, in the hazard of our mortal life, (which is ſoon and eaſily taken away, and we cannot our ſelves preſerve,) is to put our ſoul over on Gods care and cuſtody, *Into his hands committing our ſpirits.* 4. The Word of God, giving aſſurance to the believer of his Redemption, is a ground ſufficient, to make him confidently commit his ſoul to Gods keeping; for he may ſay with warrant, *Thou haſt redeemed me, O God of truth.* 5. Worldly men that believe not in God, have ſome other thing wherein they truſt beſide, as riches, friendſhip, their own wit, &c. which carnal confidences are but lying vanities, whereof the true believer muſt be aware, and hate the way of ſuch as follow them; for *David* hated them that *regarded lying vanities, becauſe he truſted in God.*

Ver. 7. *I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble: thou haſt known my ſoul in adverſities*;

8. *And haſt not ſhut me up into the hand of the enemy, thou haſt ſet my feet in a large room.*

In the next place he ſtrengtheneth his faith by his former experience, and promiſeth himſelf after this preſent ſorrow, joy and gladneſſe, whereof he hath ſome preſent ſenſe, ſtirred up by calling to memory his experience. *Whence learn*, 1. In the midſt of trouble faith will furniſh matter of joy, and promiſe to it ſelf gladneſſe, eſpecially from the memory of by-paſt experiences of Gods mercy; as here, *I will rejoyce and be glad in thy mercy.* 2. When a believer is in adverſity, the Lord will

not

not misken him, he will make him know, that even then he hath an eye upon him, and friendly affections to him: *Thou haſt known my ſoul in adverſity.* 3. Adverſary power ſhall not get their will of a fixed believer, but he ſhall have delivery from them, and victory over them, either temporally or ſpiritually, or both ways; for here is the experience of it, *Thou haſt not ſhut me up in the hand of the enemy, thou haſt ſet my feet in a large room.* 4. The ground of our gladneſſe, when we have found a proof of Gods kindneſſe to us, ſhould not be in the benefit ſo much, as in the fountain of the benefit; for this giveth us hope to drink again of the like experience, from the fountain which did ſend forth that benefit. Therefore *David* ſayes, *I will be glad and rejoyce in thy mercy for ever.*

Ver. 9. *Have mercy upon me, O Lord; for I am in trouble: mine eye is conſumed with grief,* yea, *my ſoul and my belly.*

10. *For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth, becauſe of mine iniquity, and my bones are conſumed.*

11. *I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to my acquaintanc: they that did ſee me without, fled from me.*

12. *I am forgotten as a dead man out of minde: I am like a broken veſſel.*

13. *For I have heard the ſlander of many, fear was on every ſide: while they took counſel together againſt me, they deviſed to take away my life.*

In the third place he layeth out his lamentable condition, in regard of perplexity of minde, and decay of natural ſtrength, by grief and ſorrow of heart, and in regard of the contempt of his adverſaries, and neglect of his friends, and hazard of his life joyned with the ſenſe of Gods diſpleaſure for his ſinnes, wherein he is a type of Chriſt ſuffering for our ſinnes imputed to him, and an example of the hard exerciſe of the Saints. *Whence learn,* 1. Great and of long continuance may the troubles of the godly be, great may their grief and heavineſſe of heart be, before they get comfort, as the example of this meek man, ſo holy in his

way,

way, ſo ſubdued in his affections, doth ſhew by ſundry expreſſions. 2. Albeit the Lord needs no words to informe him of our condition, or to move his affection to his children in trouble, yet he hath appointed us for evidencing our faith in him, and dependance upon him for relief, to come and tell him what aileth us; and indeed it is an eaſe to the godly heart, to have the Lord to ſpeak unto, and lay out their caſe before him, as here we ſee. 3. The conſcience of ſinne joyned with trouble, is a load above a burden, and able to break a mans ſtrength more then any trouble; for here he ſaith, *my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.* 4. When the godly have many and powerfull enemies, then their acquaintance and neighbours, and the multitude of the people will readily believe that all miſreports of them are true, and this maketh the grief of the godly the greater; as here, *I was a reproach among all mine enemies, but ſpecially among my neighbours.* 5. When the godly fall under perſecution and trouble, their worldly friends for fear of danger, or burden by them, will turn their back on them, and forget acquaintance, yea and natural bands with them alſo; and then muſt the godly lean to God, and expect comfort from him. This is holden forth in this type of Chriſt, and example of believers under tryall; *I am a fear to my acquaintance*, &c. 6. Long lying in trouble will make a man to be forgotten of his friends, as if he were dead, and make him to loſe all eſtimation at their hands, as if there were no worth in him at all. *I am forgotten as a dead man out of mind, I am like a broken veſſel.* 7. It is Satans policy to draw great men and Councellors of State in tops with the godly, becauſe commonly what great men eſteem of the godly, that paſſeth for currant; and it is Satans policy firſt to laden the godly with ſlanders, and then to perſecute them to death, *I heard the ſlanders of many, they took counſell together to take away my life.* 8. In a ſharp triall a ſoul may be aſſulted with terrible tentations on all hands, and feel terror and fighting within and without, *fear*, ſaith he, *was on every ſide.*

Ver. 14. *But I truſted in thee, O Lord, I ſaid, Thou* art *my God.*

15. *My times* are *in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.*

16. *Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.* 17. *Let*

17. *Let me not be aſhamed, O Lord, for I have called upon thee: let the wicked be aſhamed, and let them be ſilent in the grave.*

18. *Let the lying lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the righteous.*

In the fourth place he wreſtles by faith for delivery, and comfort in the mean time till delivery come to himſelf, and diſappointment to his enemies. *Whence learn,* 1. It is the nature of faith, and it is the believers duty, to oppoſe help from God, unto all tentations, were they never ſo many; as here *David* did. *But I truſted in thee, O Lord.* 2. Except we hold faſt the grip of our Covenant with God, and avow it before him, truſt will faile, and tentations readily prevail: much uſe made *David* of the Covenant in his ſtrait, *I ſaid, Thou art my God.* 3. Faith can make good chear of the general grounds of Gods providence, by making application thereof to its preſent uſe. The diſpenſations of al mens comforts and troubles, life and death, are in Gods hand, and not in mens power: *my times are in thy hand,* ſaith *David.* 4. Becauſe all power is in Gods hand, prayer to him will prevail more for delivery from enemies, then any means beſides; *Deliver me from the hand of mine enemies, and them that perſecute me.* 5. When the cloud of trouble hideth the Lords favour, faith knoweth it may ſhine again, and therefore prayeth through the cloud for diſſolving of it; *make thy face to ſhine upon me.* 6. As we muſt ſtudy to approve our ſelves to be the Lords ſervants, by ſtudying obedience to him; So muſt we make grace and nothing elſe have grace, the ground of our hope to be helped, comforted, or ſaved. *Shine upon thy ſervant,* ſaith he, *ſave me for thy mercies ſake.* 7. As the humble prayer of the perſecuted godly, ſhall be granted and have effect; So the proud brags, coloured calumnies, and threatnings of ſlanderous and cruel adverſaries, ſhall be ſhamefully refuted and diſappointed; and if the enemies ſhall not timouſly ceaſe to perſecute, they ſhall be made to ceaſe in their graves, *Let me not be aſhamed, for I have called on thee; let the wicked be aſhamed, and made ſilent in their graves; let lying lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the righteous.*

Ver. 19. *O how great is thy goodneſſe, which thou haſt laid up for them that fear thee;* which *thou haſt wrought*

wrought for them that truſt in thee before the ſonnes of men!

20. *Thou ſhalt hide them in the ſecret of thy preſence, from the pride of man: thou ſhalt keep them ſecretly in a pavilion, from the ſtrife of tongues.*

21. *Bleſſed be the Lord, for he hath ſhewed me his marvellous kindneſſe in a ſtrong City.*

Comfort and deliverance being the anſwer of his prayer, he praiſeth God, and ſtirreth up the godly to ſet their hearts on God, and truſt in him at all times. *Whence learn*, 1. The bounty of the Lord to his own people ſeen in the World, obſerved in the Lords ordinary diſpenſation towards them, and felt in a mans own experience, is able to raviſh the heart with admiration of the bleſſedneſſe of Gods people, as here, *O! how great is thy goodneſſe!* 2. Beſide what conſolation of ſpirit the Lord giveth to his own, the Lord ſometimes will manifeſt ſo much reſpect in his providence to his ſervants, that not only the godly, but alſo they who are but children of men, will be forced to acknowledge the Lords ſingular reſpect to them; and beſide what the Lord beſtoweth either inwardly or outwardly upon his own in this life, there is yet more laid up for afterwards, for compleating of the bleſſedneſſe in the life to come: *How great is thy goodneſſe which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee before the ſons of men!* 3. How great peace of conſcience before God, and comfort in the holy Ghoſt, the Lord can give a believer when he hath to do with proud open perſecuters, and privily whiſpering ſlanderers; It is a ſecret and hid myſtery to the worldly man: this *David* deſcribeth in a ſimilitude taken from warfare, *Thou ſhalt hide them in the ſecret of thy preſence from the pride of man, thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.* 4. As every believer having gotten any experience of Gods goodneſſe, ſhould read it as a particular proof of ſome generall promiſe made to the godly; ſo ſhould he ſubſcribe the truth of that promiſe, in favour of all beleevers, and bleſſe God for his own particular experience of it; for ſo doth the Prophet here, ſaying, *He hath ſhewed his kindneſſe to me*, that is, how kinde a God he is to his own, *as in a ſtrong City*; that is, preſerved me in the wilderneſſe, as if I had been in the beſt fenced City in the world, furniſhed with men, victual and munition in abundance.

Verſe

Ver. 22. *For I ſaid in mine haſte, I am cut off from before thine eyes: Neverthelesſe thou heardeſt the voice of my ſupplications, when I cried unto thee.*

He confeſſeth the great diſtreſs he was in, and how weak his faith was under the tentation; this he doth to his own ſhame acknowledge alſo, that he may give the greater glory to God. *Whence learn,* 1. The faith of the godly may be ſhaken, and the ſtrongeſt faith may ſometimes ſhew its infirmity. *I ſaid in my haſte, I am cut off from before thine eyes.* 2. Though faith be ſhaken, yet it is fixed in the root, as a tree beaten by the winde, keeping ſtrong gripes of good ground; Though faith ſeem to yield, yet it faileth not, and even when it is at the weakeſt, it is uttering it ſelf in ſome act, as a wreſtler; for here the expreſſion of *Davids* infirmity in faith is directed to God, and his earneſt prayer joyned with it, *I am cut off from before thine eyes, yet thou heardeſt the voice of my ſupplications.* 3. Praying faith, how weak ſoever, ſhall not be miſregarded of God; for neverthelesſe ſaith he, *thou heardeſt the voice of my ſupplication.* 4. There may be in a ſoul at one time both grief oppreſſing, and hope upholding: both darkneſſe of trouble, and the light of faith; both deſperately doubting, and ſtrong griping of Gods truth and goodneſſe; both a fainting and a fighting; a ſeeming yeelding in the fight, and yet a ſtriving of faith againſt all oppoſition; both a fooliſh haſte, and a ſettled ſtayednes of faith; as here, *I ſaid in my haſte, &c.*

Ver. 23. *O love the Lord, all ye his Saints:* for *the Lord preſerveth the faithful, and plentifully rewardeth the proud doer.*

24. *Be of good courage, and he ſhall ſtrengthen your heart: all ye that hope in the Lord.*

Now he maketh farther uſe of his experience, in exhorting all the godly to follow his example, encouraging them yet with hope of like ſucceſs. *Whence learn,* 1. The gracious dealing of God with believers, ſhould glew their own hearts, and all other Saints hearts that hear of it, unto God in faith and love. *O love the Lord all ye his Saints.* He putteth love for faith, becauſe it is inſeparable from faith, and faith worketh by love, and love proveth the ſincerity of faith. 2. The faithful man ſhall not want an upholder, albeit he had no friends: *for the Lord preſerveth the faithful.* 3. The proud man ſhall not want a purſuer, and one to be avenged on him for his pride and oppreſſion, though all the world

ſhould

ſhould let him alone, *for the Lord doth plentifully reward the proud doer.* 4. Albeit oppoſition be made unto a believer, yet muſt he reſiſt every thing which might put him back from truſting in God; for it becometh a believer to be ſtout; *Be of good courage.* 5. Who ſo aimeth at courage in the Lord, ſhall be furniſhed with ſtrength to double out his undertaking of faith: *Be of good courage, and he ſhall ſtrengthen your heart.* 6. Hope grounded on the promiſe, muſt be fixed, that our courage may be founded not on our ſelves, but on the word of God: *Be of good courage all ye that hope in the Lord.*

PSAL. XXXII.

A Pſalme of *David*, *Maſchil.*

David in this Pſalm deſcribeth the bleſſedneſſe of the man juſtified by faith, by way of general Doctrine, ſet down, *ver.* 1, 2. Which he cleareth by his own experience, *ver.* 3, 4, 5. Then he ſheweth the uſes both of the general doctrin, & of his own experience; Firſt, for inducing the godly, to go to God by prayer in trouble. *v.* 6. Secondly, for confirming of his own faith, *ver.* 7. Thirdly, for teaching all men ſubmiſſion to God, and not to ſtrive with him when he doth correct or exerciſe them, *ver.* 8. 9. Fourthly, for believing in God in all conditions, *ver.* 10. And fifthly, for making the Lord the joy and delight of the juſtified man.

Maſchil is put in the inſcription of the Pſalm, ſignifying inſtruction; to teach us, That the Doctrine of juſtification by faith is a leſſon which all men have need to learn, and to learn more and more ſolidly; becauſe ſalvation and daily conſolation in all the exerciſes of a mans ſoul dependeth on it.

Ver. 1. *Bleſſed is he* whoſe *tranſgreſſion is forgiven*, whoſe *ſin is covered.*

2. *Bleſſed is the man unto whom the Lord imputeth*

not

not iniquity: and in whose spirit there is *no guile.*

IN the Doctrine set down in these two verses; *Learn*, 1. That sin draweth on a debt which no man can satisfie for: such a debt, as a man must perish, if it be *not forgiven.* 2. Sin is a filthinesse, which neither God can behold, without abominating the sinner, nor the guilty conscience can look upon without horror, except it *be covered.* 3. Sin draweth on a guiltinesse, which may draw men to damnation, if it shal be *imputed.* 4. There is no justification of a sinner by his good works before God, but only by the forgivenesse of his evil works, as the Apostle, *Rom.* 4. 6, 7, 8. citing this place, proveth, *Blessed is he whose transgression is forgiven.* 5. Justification by faith, or remission of sins is accompanied with right unto salvation, because it is written, *Blessed is the man whose transgression is forgiven.* 6. Justification by faith, or absolution from sin, is accompanied also with the upright endeavour of sanctification; for of the justified man it is said, *Blessed is the man in whose spirit there is no guile.* 7. Albeit no man liveth and sinneth not, yet God hath a way to cleanse the conscience of the upright man; who honestly and without guile, endeavoureth to walk before God, by bringing him to give account of his debt, and to acknowledge his filthinesse, and his guiltinesse before God, and then for Christs sake *forgiving him*, and with Christs righteousnes *covering him*, and for Christs mediation, *not imputing iniquity unto him.*

Ver. 3. *When I kept silence, my bones waxed old through my roaring all the day long.*

4. *For day and night thy hand was heavy upon me: my moysture is turned into the drought of Summer. Selah.*

HE declareth this Doctrine by his own experience, how Gods wrath never left pursuing of him, til he came to make use of this doctrine, acknowledging his sin, and fleeing to the benefit of remission of sin, for the blood of the Messiah, the Lamb slain from the beginning of the world, in the symbole of the expiatory sacrifice then daily offered for sin. *Whence learn*, 1. That man is fittest to speak of the Doctrine of mans sin and misery, and of Gods free grace and mercy, who hath felt the bitternesse of sin and wrath, and the sweetnesse of Gods grace by experience of Gods pardon; therefore is this Doctrine recommended to the Church by *David*,

who had felt both. 2. A justified man who knoweth the Doctrine of Justification by faith in Christ, possibly, yea readily may forget to make use of this precious truth, when he hath most need of it, being under guiltinesse, and the pressure also of Gods fatherly wrath for it; for *David* for a while being in this condition, was silent, and came not off at first to seek relief the right way: for *he kept silence*, and did not come to the acknowledgement of his sin, but was taken up only with the sense of the Rod. 3. When the Lord is about to make his child sensible of his sins, and of the necessity of a free remission of them, through the Mediatour, he can awake the conscience of sin, by the sense of sad affliction, and can encrease the heat of the furnace, and make his child roar for sorrow and paine, and thereby weaken his natural strength, and waste his spirits and his flesh, and his bones, and drive him to deaths door, til he make use of the Doctrine of Justification, or remission of sin by faith in God the Redeemer; This was *Davids* case, *when he kept silence, his bones waxed old. Gods hand was heavie upon him night and day, and the sap of his body* was dried up as a piece of moist earth is dried *in the drought of Summer.*

Ver. 5. *I acknowledged my sinne unto thee, and mine iniquity have I not hid: I said, I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah.*

At-last the Lord led him to the right remedy, pointed out the way unto him of humiliation, and confession of sin, and seeking of mercy, as it is prescribed in the Word: and so he was relieved. *Where learn.* 1. Before the Lord let his child go from under the Rod, after he hath given him an essay of himselfe, and of his own way how unprofitable it is, he will bring him about to the right way of relief, as here we see. 2. The only way to quiet the conscience, to pacifie wrath, and remove judgment, is ingenuously to confesse sin, and to aggravate it sincerely (laying aside extenuations, excuses, and subterfuges, for justifying of Gods dealing with us, and for humiliation of our own selves before him,) and to flie to Gods mercy, laying out all before him, as before a gracious God, who doth pursue controversies with his own, only to th'intent, that they may make peace with him in the Mediatour, and so be reconciled. So did *David*, *He acknowledged his sin, and that unto God, he hid not his iniquity.* 3. Reconciliation with God, and renewing our peace is ready at hand,

when

when we take the right way (as is ſaid) to be delivered, for ſo ſoone as *David* reſolved upon this courſe, and ſaid, *he would confeſſe*, it followeth, *Thou forgaveſt the iniquity of my ſin.*

Ver 6. *For this ſhal every one that is godly pray unto thee, in a time when thou maieſt be found: ſurely in the floods of great waters, they ſhal not come nigh unto him*

The firſt uſe of this Doctrine and of *Davids* experience, is to teach others how to behave themſelves in their trouble. *Whence learn*, 1. The Doctrine of Juſtification by gracious forgiving iniquity, is the ground of all the godlies approaches to God, and right worſhipping of him; for to ſhew the uſe of this Doctrine, thus tried by experience, he ſaith, *Every godly one ſhall pray unto thee.* 2. There is a time when God may be found, to wit, ſo long as God is offering grace, and ſparing extremity of wrath, which time men ought to lay hold on, not knowing how ſhort while it may laſt: They ſhal pray *in a time when thou mayeſt be found.* 3. It is poſſible, that a godly man may be in the middeſt of the waters of ſore troubles, and yet theſe troubles not come near unto him, becauſe God can furniſh the man an Ark in Chriſt, whereby he ſhal ſwim above the deluge: and when God keepeth off trouble, that it proveth not hurtful, (much more when he maketh trouble a means of ſpiritual good to a man, and giveth the man true peace and contentment in himſelf) it is verified what is promiſed here, *Surely in the floods of great waters they ſhall not come near him.*

Ver. 7. *Thou* art *my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſſe me about with ſongs of deliverance*

From the ſecond uſe wherein *David* confirmeth his own faith for time to come, *Learne*, 1. Experience of Gods mercies by-gone ſhould faſten reſolution, to make uſe of faith hereafter in all troubles, as here. 2. The godly after one trouble, ſhould prepare for another, after one delivery expect another, as here. 3. What God hath proved himſelf to be to us before, we may promiſe, he ſhal be the ſame to us in effect hereafter, becauſe he is that by Covenant and promiſe to us, what in practice we have found him to be; for *David* reaſoneth thus, *Thou art mine hiding place, thou ſhalt preſerve me from trouble*; that is, I ſhal have no dammage by trouble, as is ſaid. 4. A juſtified ſoul reſolving to make uſe

of God in every condition that can come unto him, according to the Covenant, may promise to himself a comfortable out-gate of all his troubles, and matter of praise and joy from God on all hands; yea, he may confidently say with *David*, *Thou shalt compasse me about with joyful deliverance.*

Ver. 8. *I will instruct thee, and teach thee in the way which thou shalt go: I wil guide thee with mine eye.*

9 *Be ye not as the horse, or as the mule* which *have no understanding; whose mouth must be held in with bit and bridle, lest they come neer unto thee.*

From the third use of teaching others to be wise, by his example, *Learn*, 1. The right use of experience is to edifie others as our calling requireth; when we are converted, we should strengthen our brethren; for this *David* doth, *I wil instruct thee, &c.* 2. When we have heard how others have been afflicted, we should be wiser, and take instruction by their example, that we strive not with God, but submit our selves under his hand, acknowledge our sins, and seek mercy of him: *Be not as the horse or the mule.* 3. Whosoever wil not submit unto God, and seek unto his favour, shal find themselves so much the more hardly dealt with, as horses and mules *are bound in with bit and bridle.*

Ver 10 *Many sorrows* shal be *to the wicked: but he that trusteth in the Lord, mercy shal compasse him about.*

From the fourth use of maintaining a course of adhering to God in all conditions, because it shal be better with the believer, then with the wicked; *Learne*, 1. There is no advantage to be had by repining against God, only the multiplication of sorrows shal follow thereupon, sin upon sin, wrath upon wrath, judgement upon judgement; and after temporal evils, everlasting shal follow, *for many sorrowes shall be to the wicked.* 2. Not repining against God, taking with our chastisements, acknowledging of our sins in our affliction; seeking in to Gods mercy, and leaning unto him, putteth difference ... the wicked and the godly; for here the believer is set in opposition to the wicked, and to the man that is like a horse or mule; for he is called *the man that trusteth in the Lord.* 3. Whatsoever tentation, trouble, or opposition shal make assault against the believer; mercy shal make

the defence; and shal give the deliverance on all hands, *for mercy shall compasse him about.*

Ver. 11 *Be glad in the Lord, and rejoyce, yee righteous: and shout for joy, all ye that are upright in heart.*

From the last use of making God our joy and delight; *Learne,* 1. Such as understand the way of Justification by grace, and have fled to God for pardon of sin, and so are justified, have great matter of rejoycing, and should make conscience to rejoyce in God: for to them it is said, *Rejoyce ye righteous.* 2. The justified man is no counterfeit in the matter of Religion, nor hypocrite in the matter of outward obedience to the Lords Law, *He is a righteous man, he is upright in heart.* 3. The matter of his joy and triumphing is the Lord himself, his grace, his good wil, his Covenant, his promise, and constant kindnesse and mercy, for it is said to them, *Be glad in the Lord.*

PSAL. XXXIII.

This Psalm in Gods Providence hath no Inscription, as also many others have none; that we may look upon holy Scriptures as altogether inspired of God, and not put price upon it for the Writers thereof, whether their name be expressed or not. In it there is first an exhortation to praise God, *ver.* 1, 2, 3. for his powerful, wise, and righteous government of all things in general, *ver.* 4, 5. and more specially for his powerfull guiding the workes of Creation, *ver.* 6, 7. Secondly, an exhortation, as to praise God, so also to fear him, for his omnipotency, and his powerful over-ruling and disappointing all the devices of men against his Church, and his powerfull executing all his own wil, *v.* 8, 9, 10, 11. Thirdly, a proclaiming the blessednes of the Lords Church and People, and of Gods praises in reaching his Providence over all the world, in favours of his

People, *ver.* 12, 13, 14, 15. In ſpecial, for diſappointing and evacuating all vaine confidences of men, great and ſmal, who do not truſt in him, *ver.* 16, 17. and taking care of ſuch as fear him, and truſt in him, to deliver them from all evil, *v.* 18, 19. Fourthly, the uſe is ſet down which the godly doe make of this doctrine, and ſong of praiſe.

Ver. 1. *REjoyce in the Lord, O ye righteous: for praiſe is comely for the upright.*

2 *Praiſe the Lord with Harp, ſing unto him with the Pſaltery, and an inſtrument of ten ſtrings.*

3 *Sing unto him a new Song, play skilfully with a loud noiſe*

FRom the exhortation made to the godly to praiſe God, *Learne*, 1. That to rejoyce in God is a point of praiſing of him, for it is here expounded to be praiſe; *Rejoyce in the Lord* ſaith he, *for praiſe is comely.* 2. Albeit all be bound to praiſe God, yet none wil do it chearfully and acceptably, ſave only the godly, *Rejoyce, ye righteous.* 3. There is no exerciſe more becoming the godly, then praiſing of God, whether we look to the object of the praiſe, which is God; or whether we look to their obligation above all people in the world; *For praiſe is comely to the upright.* 4. There is no exerciſe whereunto we have more need to be ſtirred up, then to praiſe; ſuch is our dulneſſe, and ſuch is the excellency and neceſſity of the worke, as the Ceremonial uſe of muſical inſtruments in the pædagogie of *Moſes*, did ſignifie and import; the religious uſe whereof, albeit it be taken away, with the reſt of the Ceremonial Law; (the natural or civil uſe thereof remaining ſtil the ſame, both before the Ceremonial Law and after it,) yet the thing ſignified, which is the bending all the powers of our ſoule and body to praiſe God, is not taken away: and this neceſſity of our up-ſtirring is imported in a threefold exhortation. 5 The praiſes of the Lord, being wel conſidered, wil yeild continually new matter, and freſh delight in the work. *Sing unto him*, ſaith he, *a new ſong.*

Verſe

Ver. 4 *For the Word of the Lord is right, and all his Works are done in truth*

5 *He loveth righteouſneſſe and judgment: the earth is ful of the goodneſſe of the Lord.*

From the arguments of praiſe taken from his good governing of all things in the general, *Learne*, 1. The powerfull appointment of what is done in the world, and the execution thereof in effect, is moſt holy, juſt and equitable, that the creatures are ſo ranked as they are, ſome of them ſuperiour, ſome inferiour; ſome of them ruling, ſome of them ſerving; ſome of them ſtronger, ſome weaker; ſome of them agreeing to other, ſome of them diſagreeing one from another; ſome of them feeding upon, and others of them made food and prey to others; all making up a harmony of wel ruled concords and diſcords, all is done wel and equitable: for, *The Word of the Lord is right, and all his workes are done in truth.* 2. The Lord cannot but do juſtly, becauſe his nature is ſuch, *He loveth righteouſneſſe and judgment.* 3. There is no part of the world wee can ſet our eyes upon, but it ſpeaketh praiſe to God for his bounty to his creatures, and ſpecially to man. *The earth is ful of the goodneſſe of the Lord.*

Ver. 6 *By the word of the Lord were the heavens made: and all the hoſte of them by the breath of his mouth*

7 *He gathereth the waters of the Sea together as an heap, he layeth up the depth in ſtore houſes.*

From the Works of Creation, *Learne*, 1. The omnipotency and wiſdom of God in creating heaven and earth, and all things of nothing; as they do praiſe God, ſo alſo do they prove the power and righteouſneſſe of his governing them. *By the Word of the Lord the heavens were made.* 2. How eaſie a thing it is to God, to govern and guide the World wel, appeareth by his making of all things at a word, *He made all the hoſte of them by the breath of his mouth*, and it can coſt him no more to uphold and rule them at his pleaſure. 3. He is able to ward off whatſoever evil can befal us: *For he gathers the waters of the ſea as an heap*, which would naturally overflow the earth. 4. He hath more bands over our heads to keep us in fear, and awe before him, and amongſt the the reſt, *He layeth up the deep in ſtore-houſes*, to let them loote, when and where, and how far he pleaſeth.

Ver. 8. *Let all the earth feare the Lord; let all the inhabitants of the world ſtand in awe of him.*

9 *For he ſpake, and it was done, he commanded, and it ſtood faſt.*

10. *The Lord bringeth the counſel of the heathen to nought; he maketh the devices of the people of none effect.*

11 *The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.*

In the ſecond place, he exhorteth as to praiſe, ſo alſo to fear him. *Whence learn*, 1. The right uſe of the works of Creation, is, to take up, how glorious and how dreadful the Creator of them is, and to beware to offend him. *Let all the earth feare before the Lord.* 2. No man on earth is exempted from Gods judgment, when he tranſgreſſeth Gods Law, albeit he be without the Church: *Let all the inhabitants of the world ſtand in awe of him.* 3. His omnipotency manifeſted in framing and ſetling the frame of the world at a word: ſhould move men to feare him; for it is given for a reaſon to feare him, *Becauſe he ſpake, and it was done; he commanded, and it ſtood faſt.* 4. Such as fear not God, have many devices of their own, how to make themſelves bleſſed, and how to overturn his Church and People; but God diſappointeth them of their deſign, both in the one and in the other; *He bringeth the counſel of the Heathen to nought, and he maketh the devices of the people of none effect*, and therfore all ſhould fear him. 5. The whole worke of the Lords Providence, from the beginning of the world to the end therof, is all at once before his eyes, and all the Lords work is deliberately fixed by him; *The counſel of the Lord ſtandeth for ever.* 6. The Lord goeth on in executing of his determinate reſolution, from one generation to another, without being fruſtrate of his purpoſe in any thing, leſſe or more at any time: *The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.* 7. Such as follow Gods direction, do obey his revealed Wil, do take the courſe ſet down by him in his Word, for their reconciliation with him, through the Meſſiah Chriſt, and do ſet his Word before them, to be the rule of their faith and obedience, cannot be diſappointed of what is promiſed by God in his revealed wil. *For the counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations.*

Verſe

Ver. 12. *Bleſſed* is *the Nation whoſe God* is *the Lord*: and *the People* whom *he hath choſen for his own inheritance.*

13. *The Lord looketh from Heaven: he beholdeth all the ſons of men.*

14. *From the place of his habitation, he looketh upon all the inhabitants of the earth.*

15. *He faſhioneth their hearts alike*: *he conſidereth all their works.*

In the third place he ſheweth the bleſſedneſſe of Gods people, in order to his praiſe who hath choſen them, and who doth diſpoſe of all things to their behoof. *Whence learn,* 1. Of all the people on the earth, the Lord hath only entred in Covenant with his Church, to be their God in a peculiar way; for here, *There is a Nation whoſe God is the Lord.* 2. Such as do lay hold on God as their God, are the only bleſſed people in the world; for it is ſaid, *Bleſſed is that Nation, whoſe God is the Lord,* 3. Such as in the ſenſe of their own ſin and miſery, and conſideration of the vanity of all things beſide God, have choſen God for their God, to live in Communion with him, they have evidence of their Election; for they are here called, *The people whom he hath choſen.* 4. Such people, as is ſaid, are that peculiar portion of the world, which God hath ſet apart for himſelf to draw the rent of his glory in the world by them, and from them in a ſpecial way; and whom he will keep in his poſſeſſion for ever, and not ſuffer himſelf to be bereft of them; *For they are the People whom he hath choſen for his inheritance.* 5. Though the Church be the only inheritance of God, yet the reſt of the world is the object of his wiſe, holy and powerful providence, no leſſe then the Church: *The Lord looketh down from heaven, and beholds all the ſonnes of men.* 6. There cannot be a plot on earth againſt Gods Church: but God is privy to it, and knoweth it perfectly; for *from the place of his habitation, he looketh on all the inhabitants of the earth.* 7. The Lord cannot be ignorant of the moſt ſecret device of men, better or worſe, becauſe he is the Maker of the hearts of all men, *He faſhioneth their hearts alike,* (that is, the heart of one as well as of another) *he conſidereth all their works,* that he may make of them what he will. 8. Men had need to conſider whereupon their heart is ſet, and what courſe they are upon, and what work they are about,

bout, for he knoweth the heart, *and considereth every mans work.*

Ver. 16. *There is no King saved by the multitude of an hoste: a mighty man is not delivered by much strength.*

17. *An horse is a vain thing for safety: neither, shall he deliver any by his great strength.*

18. *Behold the eye of the Lord is upon them that fear him: upon them that hope in his mercy:*

19. *To deliver their soul from death, and to keep them alive in famine.*

Here he sets at naught all carnal confidence of men, that his people may neither fear their enemies, nor trust in their own furniture, and preferreth trusting in God, to all carnal confidence whatsoever. *Whence learn,* 1. Trusting in means, (such as a mans strength, and the assistance of other men, or other creatures,) is an errour so natural, and fixed, as it had need to be refuted by God, who hath said, that they are a vaine confidence to lean unto, which cannot deliver a man, *There is no King saved by the multitude of an hoste, a mighty man is not delivered by much strength, and a horse is a vain thing for safety:* And the actuall frustrating of mens hopes, to be helped by authority, strength, or external helpes, should teach men not to lean to them, when they are making use of them. 2. The man that believeth in God, and feareth him, is in a more safe condition, then the wicked in all their power and riches: *Behold, the eye of the Lord is upon them that fear him, and hope in his mercy, to deliver them.* 3. The whole perfection of a Christian life is comprized in these two, trusting in Gods mercy, and fearing him: for this is the description here of the Elect, and blessed man. 4. The godly cannot secure themselves from being brought in straits and necessities, but may be sure that God shall have a care of them in their necessities, and give them a blessed out-gate out of them all, *For his eye is on them, to deliver them from death, and to keep them alive in famine.*

Ver. 20 *Our soul waiteth for the Lord; he is our help and our shield.*

21. *For our heart shall rejoyce in him; because we have trusted in his holy Name.*

22. Let

22 *Let thy mercy (O Lord) be upon us: according as we hope in thee.*

In the laſt place is ſet down the uſe of this doctrine, which the godly ſhould make of it. *Whence learn,* 1. All the points of the Lords praiſe, are props of the Saints faith, and grounds of their hope, as this Concluſion drawn from this ſong of praiſe, doth ſhew: *Our ſoul waiteth for the Lord, &c.* 2. Every believer may rejoyce, and promiſe to himſelf cauſe of rejoycing through faith in his name, *Our hearts ſhall rejoyce in him, becauſe we have truſted in him.* 3. Faith always differenceth it ſelf from preſumption, by praying for what is promiſed, *Let thy mercy be upon us,* ſay the Believers. 4. Becauſe the hope of the godly is grounded upon Gods promiſes, therefore it ſhall not be diſappointed, *But Gods mercy ſhall be on them, according as they hope in him.*

PSAL. XXXIV.

A Pſalme of *David, when he changed his behaviour before Abimelech; and he drove him away, and he departed.*

In this Pſalme *David* praiſeth God, for his delivery from the King of *Gath*, and exhorteth others to praiſe God with him, for his experience of Gods mercy, *ver.* 1, 2, 3, 4, 5, 6. Then for making farther uſe of this mercy, he gives out general doctrines concerning Gods protection and care of his children, with the uſes thereof, *ver.* 7, 8, 9, 10. Thirdly, he giveth counſel how to lead a bleſſed life, *ver.* 11, 12, 13, 14. Fourthly, he enforceth his counſel by promiſes to the godly, who obey Gods counſel, and threatnings to the wicked man, who obeyeth not, *ver.* 15, 16, 17, 18, 19, 20, 21, 22.

FRom the Inſcription *We learn,* 1. That it is to good purpoſe to obſerve ſpecial mercies, in a ſpecial manner, and to

note

note the circumstances thereof as here is done. 2. And that men in a prepostrous fear, flying from one danger, may fall in another worse, as *David* did, when he fled into an unhallowed place, amongst Gods enemies, for fear of *Saul*, he falleth in *Abimelech* or *Achish* his hands. 3. And that God pitieth the infirmity of his children, and gives successe, somewhiles to weak and unthrifty shifts, as here when *David changed his behaviour*, he escaped. 4. That God can and doth dispose of mens hearts, as he hath a minde to work by them: for he did move the heart of *Achish* not to take notice of *David*, otherwise then of a distracted man.

Ver. 1. *I Will blesse the Lord at all times: his praise* shall *continually* be *in my mouth.*

2. *My soul shall make her boast in the Lord: the humble shall hear* thereof *and be glad.*

HE promiseth here for his own part to praise God for the mercy received: *Whence learn*, 1. As no mercy should be misregarded; so, notable mercies should be specially remembered, and God blessed for the same. 2. It is a point of thankfulnesse, to take all occasions to speak of God to others, *His praise shall be continually in my mouth.* 3. Whatsoever be our condition in our selves, matter of gloriation in God shall never be wanting to the believer, and this gloriation is a duty and a point of praising God, *My soul shall make her boast in the Lord.* 4. Only humble souls sensible of their own weaknesse are the people who do reap benefit by Gods mercies, bestowed on others and themselves: *The humble shall hear and be glad.*

Ver. 3. *O magnifie the Lord with me, and let us exalt his Name together.*

4. *I sought the Lord, and he heard me, and delivered me from all my fears.*

He exhorteth others to praise God with him, magnifying him for his greatnes, and exalting him for his highnesse. *Whence learn*, 1. The Saints are obliged to help one another in praises as well as in prayer, albeit it cometh to passe that many do crave the aide of others prayers; who call not for their help to praise: for here it is, *Let us exalt his name together.* 2. By Prayer the Lord is sought and found, and it is no small matter of comfort to

us,

us, and glory to God, that our prayer is regarded: *I ſought the Lord*, ſaith he, *and he heard me.* 3. The fear of what is like to be, ſhould not hinder prayer; for the fears of the godly, are not certain prophecies: for God can deliver out of them all, *He delivered me out of all my feares.*

Ver. 5. *They looked unto him and were lightned: and their faces were not aſhamed.*

6. *This poor man cryed, and the Lord heard* him, *and ſaved him out of all his troubles.*

He is glad, and commendeth Gods goodneſſe to him for the fruit of this mercy to other believers. *Whence learn,* 1. One mans experience may be an encouragement to many, to run to God for the like alms. This *David* foreſeeth ſhall be the fruit of Gods mercy to him, when men ſeeing him delivered, ſhall look to God, and take comfort, and confidence by this means. *They looked on him*, that is, on *David*, and ſo may we on Chriſt (repreſented by him) and at the fulneſſe of the Godhead dwelling in Chriſt; So they were lightened, and thus comforted in the middeſt of the darkneſſe of their troubles: *and their faces were not aſhamed*; becauſe of confidence raiſed by this experience, that they ſhould find the like mercy, when they ſtood in need. 2. The way to make beſt uſe of the example of Gods mercy to any perſon ſet down in Scripture, or which fall forth in our time, or are made certainly known to us any way, is to look upon them, not as they differ from us or our condition, but as they draw neareſt in ſimilitude to us, and unto the mean condition we are in, for ſo do the Saints look on *David*, ſaying, Not this rare Saint *David*, or this great Prophet *David*, or this holy man *David*, who was according to Gods heart; *but this poor man* David *cried, and the Lord heard him, and ſaved him out of all his troubles.*

Verſe 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.*

8. *O taſte and ſee that the Lord* is *good: bleſſed* is *the man* that *truſteth in him.*

In the next place are ſet down general Doctrines concerning Gods care of believers, to protect and feed them; and the uſes thereof; To truſt and fear God. *Whence learn,* 1. A right ſight of Gods dealing with a mans own ſelf, will give him great light about the Lords manner of dealing with others, his children,

dren, as here. 2. Though the Godly walk among foes, and be in a continual warfare, yet they are well looked to and guarded. *The Angel of the Lord encampeth round about them.* 3. The sense of Gods mercy and goodnesse, is the sweetest thing that ever was felt, and is able to season the bittereſt cup that ever believer drank of: *Taste and see that the Lord is good.* 4. By faith is the taste of this sweetnesse gotten: *for blessed is the man that trusts in him.* 5. All that the believer can attain to in this life of spiritual consolation, whether by faith or experience sweetened with lively comforts of the holy Ghost, is but a taste in comparison of what is to be had hereafter, and yet that taste, O how sweet a joy, unspeakable and full of glory is it! *O taste and see that the Lord is good.* 6. Affliction purgeth the taste of the believer, and a soul driven from all worldly helps, but fitted for exercising spiritual senses, as here we see, *Davids* taste is purged well after trouble. 7. As God is very communicative of his goodnesse and offereth himself to men to be taken a proof of: so also gracious souls do wish and invite others to share with them in whatsoever grace the Lord doth bestow on them, as *David* doth here, saying to all, *O taste and see.* 8. Albeit this sweetnesse be not found at the first out-putting of faith, yet let faith rest on God, and it shall feel in due time, *for blessed is he that putteth his trust in God*; yea, faith it self is a taste of that grace that is in God.

Ver. 9. *O fear the Lord, ye his Saints: for* there is *no want to them that fear him.*

10. *The young lions do lack and suffer hunger, but they that seek the Lord, shall not want any good thing.*

Another Doctrine concerning Gods care to feed and provide for all necessary furniture, unto the believer, with the use thereof; which is to fear God. *Whence learn,* 1. True believers in God must study holinesse, for evidencing of their faith; for therefore are they called *Saints,* and his *Saints.* 2. The fear of the Lord is the property of the Saints, whereby they are set on work to do what the Lord commandeth, and to forbear what he forbiddeth; and no bonds of inclination, counsel, example, lawes, fear of shame, or punishment from men, are able to keep a man in order when he meeteth with a fit tentation to sin, but the fear of God restraineth the man both outwardly and inwardly, in secret, and open, alwayes, and every where; and whatsoever measure of ho-

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y fear the Saints have attained unto, yet may they be exhorted, and must hearken unto exhortation, to grow in this grace: *O fear the Lord, ye his Saints.* 3. Such as fear God, need not to want any necessary furniture in Gods service, *for there is no want to them that fear him.* 4. Proud oppressors, wealthy and potent Princes, that trust in their own power, shall not be so sure of their own standing and furniture, as the meaneſt of true believers are. *The lions do lack and suffer hunger, but they that seek the Lord shall not want.* Though the godly may want many earthly things yet shall they have food and raiment, *and shall not want any good thing.* 6. The right sort of fearing of God, and labouring for more and more near communion with him, are inseparable properties of the Saints, for they that are called Saints are called here *fearers* of him, and *seekers* of him also.

Ver. 11. *Come, ye children, hearken unto me, I will teach you the fear of the Lord.*

12. *What man is he that desireth life: and loveth* many *dayes: that he may see good?*

13. *Keep thy tongue from evill, and thy lips from speaking guile:*

14. *Depart from evill, and do good: seek peace, and pursue it*

In the third place, he giveth direction how a man shall live blessedly, by evidencing the sincetity of the fear of God in him, which is a grace inseparable from faith in God, manifesting it self in obedience to his commands. *Whence learn,* 1. There should be such mutual love and respect between the teacher and the people taught, as is between parents and children; yea, God in his servants offereth himself as a father ready to instruct his visible Church, as his children, *Come, ye children,* saith he, *and hearken unto me.* 2. The true fear of God is the way to live blessedly in this life; where misery most aboundeth, and this should be a motive to seek after this grace, for it is asked here, *What man is he that desireth life, &c?* and then the way to attain to it, is set down in some particulars of the fear of God, as the inseparable companions of faith in God. 3. The true fear of God must evidence it self by the fruits thereof, such as are the ruling of mans tongue, & of the rest of the outward man; eschewing whatsoever the Lord forbids, and endeavouring every good duty which God commandeth, and the keeping peace with all men so farre as in us lieth;

eth, for so doth the Prophets words bear, *vers.*13, 14. This is the evidence of the fear of God in effect, when such outward works proceed from inward principles of saving grace.

Vers. 15. *The eyes of the Lord* are *upon the righteous: and his ears* are open *unto their cry.*

16. *The face of the Lord* is *against them that do evil, to cut off the remembrance of them from the earth.*

In the last place he presseth this Doctrine by shewing the priviledges of the righteous, and the miserable state of the wicked, setting the one against the other, in opposition thrice; In the first *learn*, It is a good means to keep our hearts in the fear of God, to consider the gain of godliness, and the dammage and danger of wickednes, as here they are set in opposition. 2. Such as have their eye upon God and his word, for righteousnesse and life, may be sure of the watchful eye of God on them, for their direction in their way, their consolation in their grief, and deliverance out of trouble; for, *The eyes of the Lord are upon the righteous.* 3. As the righteous lend their ears to Gods word, to his promises and precepts: so the Lord lendeth his eare to their supplications and desires, *His ears are open to their cry.* 4. On the other hand, as the wicked, who fear not God, set their face to do evill, and to transgresse Gods commands; so God shall set his face against them, to be avenged upon them: *The face of the Lord is against them that do evil.* 5. The only happinesse which the wicked man seeketh, is to have riches, honour and pleasure in the earth, and to have his own name in estimation among men hereafter, and these things also, beside the losse of heaven shall be taken from him, and his temporal life withal; for *The face of the Lord is against them, to cut off their remembrance from the earth.*

Ver. 17. The righteous *cry, and the LORD heareth, and delivereth them out of all their troubles.*

18. *The Lord* is *nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.*

19. *Many*

19 *Many are the afflictions of the righteous: but the Lord delivereth him out of them all.*

20 *He keepeth all his bones: not one of them is broken.*

21 *Evil ſhal ſlay the wicked; and they that hate the righteous ſhal be deſolate.*

Another oppoſition, of the good appointed for the godly, and the evil appointed for the wicked. *Wherein learn,* 1. The Lord putteth the godly to trouble, and by trouble putteth them to their prayers, and delayes anſwer til the need be great; and then they do cry to the Lord, and then he giveth evidence of his hearing, and ſendeth deliverance; for *The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.* 2. It is as true, as it may ſeem ſtrange, that the Lord wil preſs his own ſo long with trouble til he break their hearts, and kil their natural courage and confidence; for here are the godly deſcribed to be men of *a broken heart, and contrite ſpirit.* 3. Though the Lord ſo break the natural confidence of his own, and ſo empty them (by trouble) of all conceit of their own worth, wiſdom or ability to deliver themſelves out of trouble, that they may rely on God only; yet wil he not withdraw himſelf from them, nor ſuffer them to periſh in diſcouragement. *The Lord is neer to them that are of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.* 4. Though the righteous be the only men in the world whom God loveth beſt; yet wil he not only not exempt them from trouble, but alſo wil exerciſe them with multitudes and varieties of troubles from his own hand immediately, from Satans temptations, from the malice of the wicked of the world, &c. *Many are the troubles of the righteous*; for thus wil the Lord conform the redeemed to their head, try, and traine them up in faith, and patient ſubmiſſion to Gods wil; teach them to pray and wait on, and give proof of the ſincerity of the grace given to them. 5. The godly are as oft delivered, as they are troubled; either by removing of the trouble, or by giving ſtrength and patience to bear it, or comfort under it, and certain hope of outgate from it; or by ending all troubles to them at once. *His troubles are many; but the Lord delivereth him out of them all.* 6. The Lord moderateth, weigheth, and meaſureth all the troubles of his own, what they ſhal ſuffer in their life and death, and leaveth it not to the

wil of the inſtruments of their trouble. *He keepeth all his bones, not one of them is broken.* This was true of Chriſt our Lord, of whom many things were prefigured, and propheſied in the Pſalms; and in this amongſt the reſt, which ſheweth: That in the Pſalms, as the matter wil ſuffer, Chriſt is much to be eyed, and more then *David*, of whom at firſt, the ſame ſeemeth to ſpeak chiefly. 7. As to the oppoſite ſtate of the wicked; *We learne*, That the wickedneſſe of the wicked, is both the meritorious cauſe, and the means alſo of the wicked mans deſtruction; *For evil ſhall ſlay the wicked.* 8. It is the mark of a wicked man, *to hate the righteous* for his righteouſneſs; and ſo is it ſet down here. 9. He that hateth the righteous, or the image of God in his neighbour, ſhal be guilty of all the conſequences of the enmity, and be deſtitute of comfort when he hath moſt need, *He that hateth the righteous, ſhall be deſolate.*

Verſe 22. *The Lord redeemeth the ſoule of his ſervants; and none of them that truſt in him ſhal be deſolate.*

The third oppoſition between the righteous and the wicked, is in relation to what is ſaid in the former *verſe*. *Whence learne*, 1. The wicked ſhal periſh in their ſin, and for their ſin; But the righteous ſhal not periſh in their ſinnes, nor for them; for, *Evil ſhal ſlay the wicked; but the Lord ſhall redeeme the ſoules of his ſervants*, to wit, out of ſinne and miſery. 2. As the wicked are ſervants of ſin, and ſerve an ill Maſter, and get an ill reward; ſo the godly are ſervants of righteouſneſs, and have God for their Maſter, and ſhal have delivery and ſalvation for their reward, as the compariſon here ſet down ſheweth. 3. As the wicked who are deſtitute of faith in God, when they fall in trouble, want conſolation: So all the righteous, who are no other then ſincere Believers in God, ſhal have good company and conſolation in all their trouble, and never be left alone: for, *The haters of the righteous ſhal be deſolate, but none of them that truſt in God ſhall be deſolate.*

PSAL. XXXV.

This Pſalme is a repreſentation of Chriſts hotteſt conteſt with his adverſaries, wherein they are about to doe their worſt againſt him, and his Kingdome; and he denounceth the hotteſt wrath of God againſt them, for their everlaſting overthrow, ſet forth under the ſhadow of *Davids* conteſt with his irreconcileable enemies. Wherin he prayeth God to ariſe for him, *ver.* 1,2,3. and take order with his deſpiteful enemies, *ver.* 4, 5,6 7,8. which as it may comfort the ſupplicant, ſo ſhall it ſerve alſo for Gods glory, *ver.* 9,10. A maine reaſon of which petition, is the unjuſt and ingrate dealing of his enemies with him, *ver.* 11, 12, 13, 14,15,16. Whereupon he reneweth his petition the ſecond time, *ver.* 17, 18,19 Preſſing his former reaſon from the enemies unjuſt and inſolent diſpoſition, *ver.*20,21. and then reneweth his petition the third time for himſelf againſt his enemies, *ver.* 22,23,24,25, 26. and for all the favorers of his cauſe, *ver.*27, 28.

Ver. 1. PLead my cauſe (*O LORD*) *with them that ſtrive with me: fight againſt them that fight againſt me.*

2. *Take hold of ſhield and buckler, and ſtand up for my help.*

3. *Draw out alſo the ſpear, and ſtop* the way *againſt them that perſecute me; ſay unto my ſoule, I* am *thy ſalvation.*

FRom his petition for himſelf; *Learn*, 1. Such as take part with God againſt his enemies, the Lord wil take part with them againſt their enemies: If any plead againſt the Believer by verbal calumnies, and ſlanders, the Lord wil be their party. If any wil oppoſe the godly with violence, the Lord wil oppoſe them: For this prayer of one of the godly, is as good as a promiſe to all, *Plead my cauſe, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.* 2. There is defence abundance to be found in God, againſt whatſoever the enemie can do; a ſhield and buckler in Gods hand, when he pleaſeth to ſtand up and help. 3. The Lord can terrifie the enemy, ſo that he dare not aſſault the man whom God pleaſeth to defend, and hold him off with long weapons, giving the enemie ſome other thing to do, then purſue his people: *Hee can draw out the ſpear, and ſtop the way againſt them that perſecute the godly.* 4. He can quiet the hearts of his own in the midſt of perſecution, and make them fearleſſe, in perſwading them of their ſalvation, everlaſting at leaſt; and this may fully ſatisfie, if the Lord ſay *unto their ſoul, I am thy ſalvation.*

Verſe 4 *Let them be confounded and put to ſhame, that ſeek after my ſoul: let them be turned back and brought to confuſion, that deviſe my hurt.*

5. *Let them be as chaffe before the wind: and let the Angel of the Lord chaſe them.*

6 *Let their way be dark and ſlippery, and let the Angel of the Lord perſecute them.*

7. *For without cauſe have they hid for me their net in a pit, which without cauſe they have digged for my ſoul.*

8 *Let deſtruction come upon him at unawares, and let his net which he hath hid, catch himſelf: into that very deſtruction let him fall.*

From his petition againſt his enemies; *Learn*, 1. Shameful diſappointment ſhal they find at length who intend to deſtroy the godly; *Let them be confounded and put to ſhame, that ſeeke after my ſoul.* 2. Though the enemies of Chriſt and the godly, advance in the proſecution of their hurtful deviſes, yet ſhal they

they be forced to retire with ſhame. *They ſhal be turned back and brought to confuſion, who deviſe their hurt.* 3. As the enemy hath purſued, ſo ſhal Gods wrath purſue him, and chaſe him, and drive him to perdition: *They ſhall be as the chaffe before the wind.* 4. Albeit there were no earthly man to purſue Chriſts enemies, yet avenging angels, or evil ſpirits ſhal be let forth upon them and their families, to trouble them: *Let the Angel of the Lord chaſe them.* 5. The Lord ſhal put them to ſuch ſtraits, as they ſhal not know what hand to turn to, what way to take, and in the way which they take, they ſhal fal: *Let their way be dark and ſlippery.* 6. When they are fallen in a miſchief, the hand of the Lord ſhal be ſtretched out againſt them ſtil; *Let the Angel of the Lord purſue them.* 7. Though the godly by behaving themſelves innocently, cannot eſchew the perſecution of the wicked; yet innocent behaviour is a great eaſe to the conſcience of the godly, a matter of encouragement to them in their addreſſes to God, and a great aggredging of the ditty of the enemy, as here twice he ſaith, *Without cauſe they hid their net.* 8. Though the enemies of the godly do plot ſecret devices againſt them, yet not ſo ſecret, but God can give warning of it, and make it an errand for the godly, to pray to him, to diſappoint the plot, as is here imported; *They have hid for me their net in a pit.* 9. The wicked know not how to be ſure of their prey, when they hunt for the life of the godly. *They prepare the net, and ſet it; they hide it, and they hide it in a pit.* 10. When the enemies of Gods people do leaſt expect harm, then ſhal a miſchief ſurprize them; *Deſtruction ſhall come upon them unawares.* 11. The very courſe which the enemy taketh againſt Gods Church and people, ſhal be the neareſt courſe to deſtroy themſelves: *Let his net that he hath hid, catch himſelf: Into that very deſtruction let him fall.*

Ver. 9. *And my ſoul ſhal be joyful in the Lord; it ſhal rejoyce in his ſalvation.*

10. *All my bones ſhal ſay, LORD, who is like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?*

He brings a reaſon of his prayer from the comfort which hee ſhould have, and the glory which God ſhould have, by the

means. *Whence learn*, 1. It is a good reason to strengthen our hope to be heard, when our comfort and Gods glory may both be promoted, by the granting of our desire, as here we find it. 2. The destruction of the enemies of the Church, is not a matter of rejoycing in mens destruction, but of rejoycing in the Lord, and in his wise manner of delivering of his people; *My soule shal be joyful in the Lord, it shall rejoyce in his salvation.* 3. In the estimation of the godly, the tongue is too little to magnifie the Lord for his mercies; for their desire is, that all the powers of the soul, and that all the parts of the body, even the bones, which are least sensible in their own kind, might praise him, *All my bones shal say, &c.* 4. The Lord hath waies wonderful, others and more then ever man conceived, wherby he can deliver his own in their lowest condition from their oppressors, when they are in the height of their power and pride, *Lord, who is like unto thee? which delivereſt the poor from him that is too strong for him, &c.* 5. Though before deliverance come, Faith hath cause to say all that sense can say of Gods praises, after deliverance is come; yet when sensible experience of a hoped delivery is come, there is a more hearty and a more chearful manner of expressing of the Lords praises, then can be before it come; as the promise of the Prophet, to say, so and so, as is in the Text, after the delivery is come, doth import. 6. It is a sort of (as it were) ingaging of God to deliver, when the heart of the Believer ingageth it self to glorifie God after the deliverie; for here the Prophet maketh use of this, promising praise towards this end.

Verse 11. *False witnesses did rise up: they laid to my charge things that I knew not.*

12 *They rewarded me evil for good: to the spoiling of my soul.*

13 *But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine owne bosome.*

14. *I behaved my self, as though* he had been *my friend* or *brother: I bowed down heavily, as one that mourneth* for his *mother.*

15 *But*

15. *But in mine adversity they rejoyced, and gathered themselves together*; yea, *the abjects gathered themselves together against me, and I knew it not; they did tear* me, *and ceased not.*

16 *With hypocritical mockers in feasts: they gnashed upon me with their teeth.*

He amplifieth that reason of his petition, taken from his enemies carriage, by laying before God their falshood and ingratitude. *Whence learne*, 1. The godly are subject, not only to be backbitten, and traduced privily, and slandered more openly; but also to be charged unjustly before Judges, and pursued criminally for their life without a cause, and to have false witnesse led against them, that they may be condemned under colour of Law; this was found in effect by *David*, and Christ represented by him. *False witnesses did rise up*; *They laid to my charge things that I knew not.* 2. No bonds of nature or humanity will bind up the wicked from persecuting the godly, even to death, how wel soever the godly have deserved of them, *They rewarded me evil for good, to the depriving me of my life.* 3. True love is best known, as by rejoycing at anothers welfare, so by grieving for his grief; *When they were sick, my cloathing was sackcloth.* 4. Hearty prayer also for any man, is a token of unfeigned love to a man, specially when prayer and fasting are joyned together for them, *I humbled my soul by fasting.* 5. When the expressions of grief, by words or teares in prayer for any, waken up the affection yet more to pray ardently for them; It is yet a farther token of unfeigned love of them for whom we pray. *My prayer* (saith he) *returned into my bosome*; which is as much, as my expressions in prayer, in sighes, affectionate words and teares, affected my heart (*Lament.* 3.49.51.) with new motions of earnest dealing for them. 6. True Christians affection to their enemies, is able to affect the soul, as much to the seeking their welfare, and commiserating their miserie, as the natural affection of a natural man can affect him toward friends and kinsfolk, in neerest natural relations unto him; for *David* saith, *I behaved my self as though he had been my friend or brother; I bowed down heavily as one that mourneth for his mother.*

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From the evil meeting which he received of his enemies, ver. 15, 16. *Learn*, 1. Many of those that pretend great friendship to the godly in time of prosperity, may not only turn their back upon them, in time of adversity, but also turn to be their open enemies, and rejoyce in their calamity; *But in my adversity*, saith he, *they rejoyced*. 2. The troubles of the godly do draw the wicked into a more neer union amongst themselves, as it were congratulating one another in their sinful courses, and strengthening one another; *They gather themselves together*. 3. Base rascals, who have nothing to commend them, save meerly their hatred of Gods people, and of their piety, wil get respect amongst the enemies of Christ, and of his people, for that very reason, because they hate the godly, and wil be admitted in the fellowship of ring-leading enemies; *Yea the abjects gathered themselves together against me*. 4. In the meeting of the wicked among themselves, Christ and his followers have their name torn and rent in pieces continually, with calumnies and slanders, which possibly come not to their ears half of them: *They gathered together, and I knew it not: they did tear me in pieces, and ceased not*. 5. Sad taunts and scoffs of pretended holy men, jearing at true piety, is no smal part of the persecution of Christ, and of his followers; for here amongst the rest are *hypocritical mockers*. 6. When the wicked without fear do fil and stuffe their belly in their feasting in the time of the Churchs trouble: Their scoffs and their jests, yea and their bloody expressions of cruelty against the godly, are the most relishing sauce of their banquets: *With hypocritical mockers in their feasts, they gnash upon me with their teeth.*

Ver. 17. *Lord, how long wilt thou look on? rescue my soul from their destruction, my darling from the Lions.*

18 *I wil give thee thanks in the great Congregation: I wil praise thee among much people.*

19. *Let not them that are mine enemies wrongfully rejoyce over me:* neither *let them wink with the eye that hate me without a cause.*

20 *For they speak not peace: but they devise deceitful matters against them that are quiet in the land.*

21 *Yea,*

21. *Yea, they opened their mouth wide againſt me, and ſaid, Aha, aha, our eye hath ſeen it.*

He repeateth his petition for delivery from his enemies the ſecond time, and preſſeth the ſame reaſon taken from the inſolent and cruel diſpoſition of the enemy. *Whence learn,* 1. The time of trouble and perſecution of the godly may continue much longer then the goldly did expect, in which caſe as they muſt waite on patiently, till the Lord put to his hand to relieve his Church, and puniſh their enemies; ſo they may eaſe their heart, in laying their earneſt longing to be delivered, before the Lord, and ſay, *Lord, how long wilt thou look on?* 2. As it is lawful to lament the Lords ſeeming long delay to help us, ſo we muſt not complain too ſoon; for before *David* uttereth this, *how long*, he is long in trouble, and in danger of his life, by unreaſonable and beaſtly *cruel* men, and is altogether deſtitute of all means of relief, as his prayer teſtifieth; *Reſcue my ſoul from their deſtructions, my darling from the Lions.* 3. The godly by faith in the deepeſt danger, may ſee their delivery in their ſadeſt and darkeſt ſorrow; yea may behold the light of conſolation coming; in their baniſhment, may behold their liberty, and ſee their fellowſhip with the Saints; and in the midſt of complaints, may promiſe to themſelves reaſons of praiſe, and the payment of their vows made to God, as here we ſee in the midſt of this ſad condition the Prophet ſaith, *I will give thee thanks in the great congregation: I will praiſe thee among much people.* 4. It augmenteth the grief of the godly, to ſee the wicked take advantage of their trouble, and mockers of Religion to rejoyce over their ſufferings in a good cauſe; and they may heartily deprecate this evil, that it may not at leaſt, laſt long; *Let not thoſe that are my enemies rejoyce over me.* 5. The leſs cauſe of provocation of our enemies be given to them by us, the greater is the hope of delivery, and the readier ſhall be our help from God, and the leſs cauſe ſhal be to the enemy to wink with the eye, as witty well pleaſed ſcoffers do, when they get their will; *Neither let them wink with the eye,* ſaith he, *that hate me without a cauſe.* 6. Albeit godly mens quiet carriage in the land where they live, will not ſave them from the hoſtile ſpeeches, and malicious plottings of their adverſaries againſt them, yet ſhall their quiet behaviour ſpeak to God for them; and againſt their enemies, and make a ſpeedy miſchief come upon them from the Lord; for to this purpoſe

pose he saith, *They speak not peace, but they devise deceitful matters against them that are quiet in the land.* 7. The enemies of the Church are a base generation, taking pleasure and sport in the miseries of the godly, who do not injure them, yea are a vain and insolent generation, triumphing over the weakness of the innocent, when they are in low condition, and in the case of suffering, which common humanity, and ordinary generosity doth abhor, *They opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.*

Ver. 22. *This thou hast seen: (O LORD) keep not silence: O Lord, be not far from me.*

23. *Stir up thy self, and awake to my judgement, even unto my cause, my God, and my Lord.*

24. *Judge me, O LORD my God, according to thy righteousness, and let them not rejoyce over me.*

25. *Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.*

26. *Let them be ashamed and brought to confusion together, that rejoyce at my hurt: let them be clothed with shame and dishonour, that magnifie themselves against me.*

He reneweth his petition for himself and against his enemies the third time. *Whence learn,* 1. Such as feed their eyes upon the miseries of others, and specially on the miseries of the godly, the Lord shall not wink at their wickedness, but make it appear, that he hath marked their cruelty, that he may punish it exemplarily; for after the enemies crying out, *our eyes have seen,* the Prophet addeth, *This thou hast seen, O Lord, be not silent.* 2. The hardest condition that can befall a believer, is a tolerable case and condition, if God draw neer to his soul: for all the remedy that *David* craveth, till the outgate come, is this, *O Lord, be not far from me.* 3. Though the Lord for a time suffer his own to lie under foot oppressed, yet for his justice sake, and for his covenants sake, he will justly determine the controversie, and clear his

his own ſervants, *He will ſtir up himſelf to do judgement, & decide their cauſe.* 4. In the deciſion of the controverſie between the godly and their enemies the cauſe of the godly ſhall get no wrong, but be declared to be righteous, and the enemies ſhall have no matter to rejoyce in. *He ſhal judge the godly according to their righteouſnes, and ſhal not ſuffer the wicked to rejoyce over them.* 5. When the enemies of the Church have laid their laſt reckoning of the iſſue of their bloody courſe againſt the godly, they ſhall ſee the matter to go otherways then they would, or expected on both hands. They ſhall not have cauſe to ſay, *So would we have it*, or *we have ſwallowed them up.* They are too too precious a morſel for them to devour. 6. Shame and confuſion, diſhonour and diſgrace on all hands ſhall be upon one, and upon all Chriſts enemies, who ſeek the detriment of his cauſe, and to have gain to themſelves, by oppoſing of him, and his cauſe in his peoples hand; for this prayer againſt them ſhall ſtill ſpeak effectually, *Let them be aſhamed and brought to confuſion together, and let them be clothed with ſhame and diſhonour*, &c.

Ver. 27. *Let them ſhout for joy, and be glad that favour my righteous cauſe; yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervants.*

28. *And my tongue ſhall ſpeak of thy righteouſneſſe,* and *of thy praiſe all the day long.*

As *David* prayeth for himſelf, ſo he prayeth for all the favourers of his righteous cauſe, as the type of Chriſt, whoſe ſpirit ſpake by him, for the edification of the Church in all times coming. *Whence learn,* 1. It is one mark of godlineſs amongſt many other, to befriend the cauſe of Chriſt, and to further it in the perſon of his Saints ſuffering for righteouſneſs, with their beſt affection; for here they are deſcribed by being *the favourers of their righteous cauſe.* 2. In the perſecution of the godly for the cauſe of Gods truth and true Religion, all the godly are concerned: and as they partake of the ſufferings with others under Chriſt the head; ſo ſhall they partake of the joy of the victory, and outgate which ſhall be exceeding joyful at laſt; *Let them ſhout for joy, and be glad* (ſaith the type of Chriſt) *that do favour my righteous cauſe.* 3. The troubles of the godly are not ſo many, but room is left for

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ſometimes proſperity, *for God loveth the proſperity of his ſervants* to wit, as it may conduce to his purpoſe, and their good. 4. When any of the godly are delivered from their perſecutors, all the reſt of the godly are bound as they underſtand of it, to ſet forth the power of God, and his love and bounty manifeſted and forth coming to his people: *Let them ſay, Let the Lord be magnified, who hath pleaſure in the proſperity of his ſervants.* 5. Whatſoever oppoſition the enemies of Chriſt, and of the godly ſhall make, Chriſt ſhall keep up the open profeſſion of true Doctrine, which manifeſteth the righteouſneſs of God; leading men to eternal life, and bringing glory to God; for this is the undertaking of the type and of Chriſt repreſented by him, after the hotteſt conteſt between him and the wicked enemies. *My tongue ſhall ſpeak of thy righteouſneſs, and of thy praiſe all the day long.*

PSAL. XXXVI.

To the chief Muſician, A Pſalm of David, the ſervant of the LORD.

This Pſalm hath three parts. In the firſt *David* ſets down the perverſneſs of the wicked in their ſinful courſe and devices againſt the godly and himſelf, *ver.* 1, 2, 3, 4. In the ſecond, he comforts himſelf, and doth ſettle his faith on the praiſes and properties of God, *ver.* 5, 6, 7, 8, 9. In the third he prayeth in the behalf of Gods children, and for himſelf, to be delivered from the wicked, *ver* 10, 11, 12.

FRom the inſcription, *Learn*, That to be a ſervant of the Lord is an honour, and a priviledge above all earthly priviledges; and by giving a ſweet teſtimony to the conſcience,

t doth ſeaſon every condition of life, more then any earthly advantage can do.

Ver. 1. *THe tranſgreſſion of the wicked ſaith within my heart*, that there is *no fear of God before his eyes.*

2. *For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful.*

3. *The words of his mouth* are *iniquity and deceit: he hath left off to be wiſe*, and *to do good.*

4. *He deviſeth miſchief upon his bed, he ſetteth himſelf in a way* that is *not good: he abhorreth not evil.*

FRom his obſervation of the carriage of the wicked; *Learn*, 1. Albeit all the world cannot be diſcerned to be graceleſs and unconverted, yet the lewd life of ſome may ſpeak their being in the ſtate of corrupt nature unconverted, to the conſcience of a diſcerning man; *For the tranſgreſſion of the wicked ſaith in my heart, that there is no fear of God before his eyes.* 2. It is not the imperfection or ſhort coming in the fear of God, but the being deſtitute of it altogether, that proveth a wicked man: *There is no fear of God before his eyes.* 3. As a man that feareth God is watchful over his own ways, and cenſorious of himſelf; ſo the man that feareth not God is ſecure and well pleaſed with his own doings, *He flattereth himſelf in his own eyes.* 4. As the man that feareth God laboureth to inform his conſcience well, that he may not commit iniquity; ſo the man that feareth not God, doth gull and deceive his own conſcience, till he have gotten the iniquity accompliſhed, and it be now made open in its own colours, *He flattereth himſelf in his own eyes, till his iniquity worthy to be hated be found, or his iniquity be found to be hatefull.* 5. As the man that feareth God will diſcern the ſin in himſelf, whereof he is in danger, before any man perceive it; ſo the man that feareth not God, will not ſee his own ſin, no not when any that looks upon his way may ſee it, *He flattereth himſelf in his own eyes, till his iniquity be found to be hated.* 6. As the man that feareth God makes conſcience of his ſpeeches, and will be loath to cover ſin with vain pretences and excuſes,

but

but rather will confeſſe it. So the man that feareth not God, will not ſtand, whatever pretence he uſeth for doing of iniquity, nor what excuſe he maketh for the iniquity, when it is done, for deceiving both others and himſelf. *The words of his mouth are iniquity and deceit.* 7. As the man that feareth God, by all means ſtriveth that he may grow wiſer and holier, ſo the man that fears not God, will miſregard, and caſt off the means of wiſdome and holineſs; *He hath left off to be wiſe, and to do good*; whatſoever he ſeemed to have before, he goeth back even from that more and more. 8. As the man that feareth God, communeth with his heart upon his bed, that he may not ſin, no not in his heart: So the man that feareth not God, deviſeth how he may plot and perform ſin willingly, *He deviſeth miſchief on his bed.* 9. As the man that feareth God doth abhor that which is evill, and laboureth to be ſure that the way he is upon is good: ſo the man that feareth not God, taketh no farther notice of what he doth, then what is moſt for his purpoſe; and neither abhorreth what he would be at, becauſe it is evil, nor affecteth it, becauſe it is good; but having digeſted his purpoſe, by meditation and reſolution, he goeth on obſtinately, *He ſetteth himſelf in a way that is not good*; he abhorreth not evil, and ſuch were *Davids* enemies, and ſuch will be the enemies of Chriſt and his people.

Ver. 5. *Thy mercy (O LORD)* is *in the Heavens*, and *thy faithfulneſs* reacheth *unto the clouds.*

6. *Thy righteouſneſs* is *like the great mountains: thy judgements* are *a great deep*; *O Lord, thou preſerveſt man and beaſt.*

7. *How excellent* is *thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.*

8. *They ſhall be abundantly ſatisfied with the fatnes of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures.*

9. *For with thee* is *the fountain of life: in thy light ſhall we ſee light.*

The ſecond part of the Pſalm, wherein *David* comforteth himſelf

ſelf in God, and ſetleth his faith on the praiſe-worthy properties of God. *Whence learn*, 1. The turning of the believers eye off the wickedneſs of their adverſaries, and looking to Gods goodneſs, and wiſe diſpenſation, will comfort his heart againſt all that the enemy can do, and ſet him on work toward godlineſs, ſo much the more as he perceiveth atheiſme in them; for when *David* had pointed out his enemy, he falleth to the praiſing of God, ſaying *Thy mercy, O Lord, is in the Heavens* 2. Albeit the carriage of the wicked toward God, and the godly, doth tend to obſcure Gods glory, in the point of juſtice toward the one, and point of mercy toward the other; yet the works of creation, and the conſtant government therof, ſhal bear witneſs of the conſtancy of Gods *mercy* and *faithfulneſs*, and *righteouſneſs*, and *judgement*, as here is ſhewen. 3. Though the effects of Gods mercy ſhould not appear to the believer on earth, yet faith will ſee them in their fountain and cauſe, *Thy mercy O Lord* (ſaith the believer) *is in heaven*. 4. Let Gods works and his word be compared together, and the truth of his promiſes and threatnings ſhall be ſo traced, and ſeem to be true, as ſhall ſatisfie us, and let us ſee ſo far till our eye can follow no farther, *Thy faithfulneſs reacheth unto the clouds*. 5. Whatſoever carnal reaſon may judge of Gods diſpenſations towards the godly, and the wicked: yet his holineſs and juſtice is firme and unchangeable, *Thy righteouſneſs is like the great mountains*. 6. Albeit we cannot ſee thorow matters, nor reconcile croſs cogitations, ſometimes offered from the grounds of faith on the one hand, and from the effects of providence offered by ſenſe on the other hand, yet muſt we remember that God is wiſer then we, and his deep draughts are paſt finding out by us, *Thy judgements are a great deep*. 7. This one conſideration of Gods courſe of kindneſs to his own creatures, making his Sun to ſhine, and his rain to fall on his enemies, as on his friends, may quiet our mind, concerning Gods ſparing for a time the wicked, and liberal dealing with them; *O Lord, thou preſerveſt man and beaſt*. There is a courſe of common preſervation, and kindneſs, running toward all. 8. Over and above common kindneſs there is a more intire, ſpecial, and precious love and kindneſs toward believers in God, which is inexpreſſible and wanteth compariſon, *How excellent, or precious is thy loving kindneſs, O God!* ſaith *David*, ſpeaking of this. 9. The belief of Gods readineſs to let forth this love, may and ſhould, and doth animate men to draw neer unto him, albeit they have as yet no experience of the fruits of it, *Therefore the children of men that put truſt under the ſha-*

dow

dow of thy wings. 10. The Lord without exception of any, to whom he ſendeth the Goſpel, and without exception of any within the viſible Church, doth offer to be reconciled through Chriſt Jeſus, to every man who ſhal flie into the propitiatory and mercy-ſeat erected in Jeſus Chriſt; who is *God* incarnate, according as he was holden forth in the figure of the golden Ark of the Covenant, and ſtretched forth wings of the Cherubims, as is here ſaid, *Therefore the children of men put their truſt under the ſhadow of thy wings.* 11. Such as do not give the lie to God, when they find not at firſt what they hope for, but do indeed believe in his word, and wait on till he make his word good to them; ſuch as do not tempt or take eſſay of God, as if they would ſee what believing may do, and then do quit their gripes if their expectation be not anſwered; but do indeed truſt God upon his word, and do reſolve to die with the gripe in their hand, of his freely offered Covenant of grace in Chriſt, and of his promiſes made to them that flie to him for refuge, ſhall be ſure to be in more reſpect with *God*, then common ſubjects. They ſhall be Domeſticks of his houſe, of the houſhold of faith, to whom *God* ſhall keep a table furniſhed for ſpiritual life unto them; he ſhall make them now and then, when it is meet time for the hungry to feed abundantly and to be ſatisfied, *They that put their truſt under the ſhadow of thy wings, ſhall be abundantly ſatisfied with the fatneſs of thy houſe.* 12. In the uſe of the means and holy ordinances of God given to his Church, *God* ſhall make the man, that indeed giveth him credit upon the word of his grace, ſenſibly feel the joy of the holy Spirit, to be unſpeakable and full of glory, and that there are greater contentments to be found for a mans ſoul, in *God* reconciled through Chriſt, then the world can yeeld beſide; for, *Thou ſhalt make them drink of the rivers of thy pleaſures.* 13. Whatſoever can be found in the creature, even when God bleſſeth the uſe thereof to his own children, is but a drop from the Ocean, is but a little water out of the well, in compariſon of what a believer will ſee and feel to be in *God* reconciled through Chriſt, For, *with thee is the fountain of life.* 14. No light ſave the light of Gods revealed word in holy Scriptures for the mirrour, no light but the light of Gods Spirit illuminating the ſoul looking upon the mirrour, can make a man underſtand, or believe, or ſenſibly diſcern the wiſdome, comfort, and felicity, which is held forth to his Church in his ordinances, and felt in himſelf by experience: *In thy light* (ſaith he) *ſhall we ſee light.*

Verſe 10.

*Vet.*10 *O continue thy loving kindneſſe unto them that know thee, and thy righteouſneſſe to the upright in heart.*

11 *Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.*

12 *There are the workers of iniquity faln: they are caſt down, and ſhal not be able to riſe.*

The laſt part of the Pſalm, wherin he prayeth for all believers, himſelf being includded, and then for himſelf in particular. *Whence learn*, 1. The true mark of a godly man ſtandeth in the conjunction of faith in God with ſincere ſtudy of obedience to him, for, *He is the man that knoweth God, and is upright in heart.* 2. Albeit what the believer hath found in God by experience, he may expect it ſhal be continued to him, both for his entertainment by God, and defence and deliverance in his righteous cauſe from his enemies; yet muſt he follow his confidence with prayer, *O continue thy loving kindneſs unto them that know thee, and thy righteouſneſs to the upright in heart.* 3. As we have no right to any benefit, but in ſo far as we are of the number of upright-hearted believers, ſo ſhould we ſeek every benefit we would have, as being of this number, and as ſeeking that others may be ſharers with us, as *David* doth before. 1. It is the Lord only who can divert proud perſecuters, that they hurt not his children, and it is the Lord only who can keep his children in the courſe of faith & obedience, when the wicked imploy their power againſt them. Therfore doth *David* pray, *Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.* 5. The ruin of the enemies of the godly is as certain as if it were already paſt; yea faith may look upon it through the proſpect of the word of God, as if it were to be ſeen and pointed out to others to behold with their eyes, *There are the workers of iniquity faln.* 6. The fal of the wicked is not like the fal of the godly, for though the godly fal ſundry times, yet they recover their feet again, but a fal is prepared for the wicked, after which they ſhal not recover themſelves, *They are caſt down, and ſhal not be able to riſe.*

PSAL. XXXVII

This Psalm tendeth to guard the godly against the ordinary tentation unto envy, emulation, fretting, and discouragement in the way of godliness, arising from the temporal prosperity of the wicked, and that by eight directions or counsels from the Lord, each of them confirmed by reasons; most of which are comparisons of the blessed estate of the godly at the worst, with the estate of the wicked at their best. The first direction or counsel, *ver.* 1, 2 the second, *ver.* 3 the third, *ver.* 4 the fourth, *ver* 5 6 the fifth *ver.* 7 the sixth, *ver.* 8 9 10 11 12, to *ver* 26. the seventh, *ver* 27 to *ver* 33 The eighth direction, ver 34 to the end.

Ver. 1 *Fret not thy self because of evil doers, neither be thou envious against the workers of iniquity*

2 *For they shal soon be cut down like the grass: and wither as the green herb*

THe first direction is to beware of fretting at, or envying of the prosperity of the wicked, because their prosperity is but temporal. *Whence learn*, 1. Wicked men may be in a more prosperous condition in the world, then the godly; and oftentimes, yea and for the most part are; for this is presupposed here as an ordinary tentation in all ages and places. 2. Albeit carnal reason and suggestions of Satan and corrupt nature, do from the prosperity of the wicked, and the ordinary troubles of the godly, furnish tentations unto the godly, to be male-contents with Gods dispensation, yet should the godly take heed that they be not overcome by, or yeild in any sort to this tentation, *Fret not thy self*

selfe because of evil doers. 3. As tentation to male-contentment maketh assaults on the one hand, to render the godly weary of wel doing, so tentation to emulation of the wickeds course, and following of their way, assaulteth on the other hand, but should no way get place, *Neither be thou envious against the workers of iniquity.* 4. If it were wel considered, that all the prosperity of the wicked is but in things concerning the outward mans back and belly, and that this prosperity is but temporal, and oft-times of shorter continuance then a mans own brittle life, there should be no ground of envy found therin; for, *They shall soon be cut down like grass, and wither like the green herb.*

Ver. 3 *Trust in the Lord, and do good, so shalt thou dwel in the land, and verily thou shalt be fed.*

From the second point of Gods counsel and direction; *Learn,* 1. Holding fast the Covenant of Grace made with God, through Christ, and studying to bring out the fruits of faith, in obedience to Gods command, is a soveraign remedy against male-contentment with a mans own condition, and against envying of the wicked, *Trust in the Lord, and do good.* 2. Continuance in the faith, and obedience of God, whatsoever tentation we meet with, is the surest way to have Gods blessing in this life, and to have heaven, (represented by Canaan) after this life, *Trust in the Lord, and do good, so shalt thou dwel in the Land.* 3. The upright believer in God is the only man that gets the right use of the creature, and in whose cup the true juice of Gods benefits being pressed out is poured, whose bread is dipped in oil, and in whom spiritual life is constantly entertained, *Verily thou,* that art such a man, *shalt be fed.*

Ver. 4. *Delight thy self also in the Lord, and he shall give thee the desires of thine heart.*

From the third direction to ward off the tentation; *Learn,* 1 The godly man hath warrant to make God the object of his delight, who being reconciled to the believer through the Mediator, is become the believers own, in whom he may continually rejoyce; but the object of the ungodly prosperous mans delight, is but

ſome creature or temporal trifle; for to the believer it is ſaid, *Delight thy ſelf in the Lord.* 2. Though the believer be rich in his rights, yet he is ſlow to make uſe therof, and hath need to be ſtirred up to take poſſeſſion, *Delight thy ſelf.* 3. If the believer ſhall make uſe of his Covenant-right, and intereſt in God, and ſet his affections upon him, he ſhal find ſuch ſolid contentment and ſatisfaction in God, as he ſhal not envy the condition of the moſt proſperous wicked man in the world; for it is ſaid, *Delight thy ſelf in the Lord, and hee wil give thee the deſire of thy heart.* And certainly the forgetting or not hearkning to this direction, is the cauſe of our being male-contented with our lot, and of our envying of the wicked.

Ver. 5 *Commit thy way unto the Lord: truſt alſo in him, and he ſhal bring* it *to paſs.*

6. *And he ſhal bring forth thy righteouſneſs as the light, and thy judgment as the noon day.*

From the fourth direction; *Learn,* 1. When we bear the burden of our own affairs our ſelves, and are chaſtiſed with anxiety and want of ſucceſs, and with envying the ungodly who proſper better then we do; the beſt remedy is firſt to do our duty, as we are inabled in the uſe of the means, then caſt the care of the ſucceſs over on God, as the plow-man doth when he hath harrowed his land, and let the burden of it reſt on God, and let us not take it off him again, but put our mind to reſt, reſolved to take the harveſt in good part, as he ſhal ſend it; *Commit thy way unto the Lord, truſt alſo in him.* 2. The man who followeth this direction, ſhal come to ſpeed beſt in his affairs; becauſe God ſhal do that, wherwith the man ſhal have reaſon to be ſatisfied; for that which he would have done, or what is better, ſhal be effected, *Commit thy cauſe unto the Lord, and he ſhal bring it to paſs.* 3. It is poſſible that the godly following this counſel, may be miſreported of, and both loſe his labour and eſtimation among men, yet it ſhal not be long ſo; for, *God ſhal bring forth thy righteouſneſs as the light.* 4. Albeit the godly and his cauſe may be obſcured by a ſhorter or longer winter-night of trouble, as ſhal pleaſe God to appoint, yet ſhal he and his cauſe and integrity be found abſolved by God in due time, *He ſhal bring forth thy judgment* or decree of abſolution as the noon day.

Ver.

Ver. 7 *Rest on the LORD, and waite patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.*

From the fifth direction; *Learn*, 1. The victory over this tentation to envy the wicked, is not gotten at first, nor by carnal reason, but by faith in God, and patient waiting on him, *Rest on the Lord, and wait patiently for him.* 2. As the tentation unto fretting is very pressing, when we see the wicked get so much of their wil, so much of their purpose brought to pass: so we have need to be pressed again and again to resist this tentation; Therfore is it said again, *Fret not thy self because of him who prospereth in his way, or because of the man that bringeth wicked devices to passe.*

Ver. 8. *Cease from anger, and forsake wrath; fret not thy self in any wise to do evil.*

The sixth direction is to curb this tentation, in case it hath already defiled and fired a mans spirit, lest it break out, and make the believer put forth his hand to iniquity. *Whence learn*, 1. The insolency of the Wicked is such, and their provocation of the godly oft-times so great, that their spirits are much stirred and kindled with indignation, and thoughts of private revenge; yet must not this passion prevail with the godly, but should be striven against: *Cease from anger, and forsake wrath*; vengeance is the Lords, he wil repay. 2. The godly should eschew the motions of fretting, anger or envy against the wicked; and if anger enter, he must cease from it; if it urge it self on him with pretences of reason or violent impulsion, he must *forsake it*; but by any means he must keep this tentation within doors, that it drive him not to break forth to a compleated sin in action and doing of wrong, *Fret not thy self in any wise to do evil.*

Verse 9 *For evil doers shall be cut off: but those that wait upon the LORD, they shal inherit the earth.*

The Prophet presseth this direction by sundry reasons; and in

ſpecial, by ſix compariſons of the Lords way and purpoſe about the wicked and the godly, how proſperous ſoever the wicked may be for a time, and howſoever the godly may be afflicted and exerciſed for a time. The firſt compariſon is in this verſe. *Whence learn*, 1. If any who pretend to be godly, ſhal by the foreſaid tentation forſake the way of godlineſs, and follow the way of the wicked, they ſhal have the reward of the wicked for the changing of their way, *For evil doers ſhall be cut off.* 2. It is not the preſent condition whereinto men are, which is to be looked unto, but what ſhal become of them at length; for all the proſperity of the wicked is blaſted with this one ſentence of the ſupream Judg, *Evil doers ſhal be cut off.* 3. Albeit the godly be kept in ſome hardſhips for a time, as young heirs in their minority; yet ſhal their inheritance in heaven (repreſented by the land of *Canaan*) be reſerved unto them; and in the mean time by their heirſhip in Chriſt, they have ſolid right to what portion in this world God doth allow them, they have the uſe thereof with a good conſcience, and remain on the earth as long as God hath ſervice for them, however the wicked would thruſt them out of the world as unworthy of it: and if they be baniſhed out of one country, they know, the *earth is the Lords, and the fulneſs of it*, and they live more contentedly in that condition, then the wicked do live in their neſt; for, *They that wait on the Lord ſhal inherit the earth.*

Ver. 10. *For yet a little while, and the wicked ſhal not* be; *yea thou ſhalt diligently conſider his place, and it* ſhal *not* be.

11. *But the meek ſhal inherit the earth, and ſhal delight themſelves in the abundance of peace.*

From the ſecond compariſon of the wicked and the godly; *learn*, 1. We muſt not paſs ſentence ſuddenly, to abſolve their way who are proſperous, or to condemne their way who are croſſed; but we ſhould wait upon Gods word, til God from heaven manifeſt his judgment about both, which ſhal not long be delayed in regard of the wicked; for, *Yet a little while, and the wicked ſhal not be, yea thou ſhalt diligently conſider his place, and it ſhal not be.* 2. Submiſſion unto Gods diſpenſation allayeth all troubles, and enlargeth the good of every benefit; and a good conſtruction of Gods dealing with us, bringeth much peace and quietneſs of mind with it, and enricheth our portion, *The meek ſhal inherit the earth, and ſhal delight themſelves in the abundance of peace.*

Verſ.

Ver. 12. *The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.*

13. *The Lord ſhal laugh at him; for he ſeeth that his day is coming.*

14. *The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy,* and *to ſlay ſuch as be of upright converſation.*

15. *Their ſword ſhal enter into their own heart, and their bowes ſhal be broken.*

The third compariſon of the wicked and godly looſeth a doubt, when the godly cannot get living in their mean condition, in preſence of the wicked, but their life is alſo in peril by their plotting, for effectuating the deſtruction of the godly. *Whence learn,* 1. The godly have to do, not only to wreſtle againſt the thriving condition of the wicked, but alſo with their deadly hatred: *The wicked plot againſt the righteous, and gnaſheth upon him with his teeth.* 2. The godly muſt make the Lord to be party againſt the wicked, and muſt oppoſe his juſtice, power and wiſdome to the enmity of the wicked; for albeit the godly be forced to mourn at their threatning, yet their plotting and pratling againſt the godly, as if they could do any thing of themſelves; is ridiculous, *The Lord ſhall laugh at them.* 3. If the godly did conſider of the wicked, as the word of the Lord ſpeaketh of them; they might look upon their boaſts, as on the brags of a man upon the ſcaffold, ready to be executed: For, *God ſeeth his day is coming.* 4. The godly muſt reſolve to bear the open violence alſo of the wicked, and to be made as butts for their arrowes, and ſheaths for their ſwords, which is more then their words: For, *The wicked have drawne out their ſword, and bent their bowe.* 5. Before deliverance come unto the godly, they ſhal find themſelves in a weak condition, for any thing they can do for themſelves; for here they are poor and needy; and the wicked thinks *to caſt them down.* 6. Thoſe are the truly godly, and the objects of the wickeds malice, who for their inward condition depend on God in the ſenſe of their poverty and needineſs, and withall are of *an upright converſation*, as they are here deſcribed. 7. When the wicked are moſt near to do a miſchief to the Lords people, then is a miſchief moſt near unto them; *Their ſword ſhal enter into their own heart, and their bow ſhal be broken.*

Ver. 16. *A little that a righteous man* hath, is *better then the riches of many wicked.*

17. *For the arms of the wicked shal be broken: but the Lord upholdeth the righteous.*

The fourth comparison of the godly and wicked, looseth another doubt about the wealth and power of the wicked. *Whence learn,* 1. The oddes between mens living and means of livelyhood stands not in more or lesse abundance of worldly goods, but in Gods blessing, which because it accompanieth the provision of the godly, have they lesse or have they more; therefore, *A little that one righteous man hath, is better then the riches of many wicked.* 2. The little somthing of the godlies provision is made to subsist for the poor mans standing, while the power and wealth of the wicked cometh to nothing; *For the arms of the wicked shal be broken: but the Lord upholdeth the righteous.*

Ver. 18. *The LORD knoweth the dayes of the upright; and their inheritance shal be for ever.*

19. *They shal not be ashamed in the evil time; and in the dayes of famine they shal be satisfied.*

20 *But the wicked shal perish, and the enemies of the Lord* shal be *as the fat of Lambs: they shal consume into smoak, they shal consume away.*

From the fifth comparison of the godly and wicked; *Learne* 1. The godly have two advantages above the wicked, one in this life, another in the life to come. For the first, all the vicissitudes of dangers and daily necessities of the godly are taken notice of in a special way by God, chooſing and weighing to them exercises for their condition, moderating them in their measure and time, seasoning them with mixture of consolation, turning them to their best, furnishing all necessaries to bear out their exercises, and sending particular deliverances one after another: *For the Lord knowes the dayes of the upright.* As for the next life, he hath reserved for them an inheritance of constant blessednes, never to be taken from them: *Their inheritance shal be for ever.* 2. Albeit the Lord wil not exempt the godly from sharing in

common

common calamities with the wicked, yet ſhall they have the evidences of Gods favour to them in the time of trouble, and ſhall not be diſappointed of the kindneſſe promiſed by God, and expected by them: *They ſhall not be aſhamed in the evill time.* 3. Whatſoever ſcant or inlack be of creature-comfort, the godly ſhall be ſupplied to their reaſonable ſatisfaction: *In the dayes of famine they ſhall be ſatisfied.* 4. When the wicked are moſt liberally dealt with, it is but a feeding of them like beaſts to the ſlaughter, all their glory ſhall vaniſh, and they themſelves ſhall be deſtroyed in Gods wrath: *But the wicked ſhall periſh, the enemies of the Lord ſhall be as the fat of Lambs, they ſhall conſume into ſmoake, they ſhall conſume away.*

Verſe 21. *The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.*

22. *But ſuch as be bleſſed of him, ſhall inherite the earth, and they that be curſed of him, ſhall be cut off.*

From the ſixth compariſon, *Learn*, 1. In the middeſt of the wicked mans wealth, he is oft times wanting, as if he were a poor man; if he have much wealth, he hath much to do with it, and many times is unable to defray his charges without borrowing; and when he has borrowed, he is either unable or unwilling to pay again, and ſo is but a miſerable wretch with all he hath; or he is a profuſe prodigall and deceiver of his creditors: *The wicked borroweth, and payeth not again.* 2. On the contrary, the righteous man by his godly behaviour, mannageth the little which God giveth him ſo well, as he needeth not to borrow; he wanteth not for any good work which God calleth him unto, and is able to ſupply others neceſſities: *The righteous ſheweth mercy, and giveth.* 3. The bleſſing of God on the godly, maketh the oddes betwixt them and the wicked, for it is to him as good as the inheritance of the whole earth; but Gods curſe rooteth the wicked man out of the earth; for *Such* (ſaith he) *as be bleſſed of him, ſhall inherit the earth; and they that be curſed, ſhall be cut off.*

Ver. 23. *The ſteps of a* good *man are ordered by the*

the Lord: and he delighteth in his way.

24 *Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth* him *with his hand.*

25 *I have been young, and* now *am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.*

26 *He is ever merciful, and lendeth; and his ſeed is bleſſed.*

He cloſeth the confirmation of the ſixth direction with enumerating ſundry priviledges of the godly, of ſome whereof, he made obſervation in his own time. *Whence learn,* 1. The priviledges of the godly are ſo great, as ſhould content him, albeit his outward proſperity and wealth be not ſuch as he conceiveth the wicked to have; for God teacheth the godly how to behave himſelf in his particular actions, prudently and holily: *The ſteps of a good man are ordered of the Lord,* he approveth the courſe the godly man keepeth; *He delights in his way.* Though the godly man through infirmity fall into a ſinne, or by his ſin draw on a calamity on himſelf, yet the Lord recovereth him again; *Though he fall, he ſhall not be utterly caſt down;* and that he periſh not when he falleth, the Lord ſhall preſerve him by holding a grip of him; *The Lord upholdeth him with his hand.* 2. Albeit the Lord will not exempt the godly from poverty, nor yet their ſeed; albeit we preſuppoſe the children be godly alſo, if he think it good to exerciſe them ſo; yet the Lord hath made the examples of ſuch miſery ſo rare, as a man of good years could obſerve few or none of them beggers; ſpecially in the Prophets time, when God by external benefits, was training his people to the hope of ſpirituall things, as *David* here teſtifieth. 3. It is a gift of God to use whatſoever a man receiveth of God, ſo as others be helped thereby; *The godly is ever merciful and lendeth.* 4. The readieſt way to bring a bleſſing to a mans houſe and poſterity, is to be godly himſelf; for, *The godly mans ſeed is bleſſed.*

Ver. 27. *Depart from evil, and do good; and dwell for evermore.*

28. *For the Lord loveth judgement, and forſaketh not*

not his Saints, they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

29. *The righteous ſhall inherit the land, and dwell therein for ever.*

From the ſeventh direction, and the reaſons thereof teaching how to guard againſt fretting at, and envying of the proſperity of the wicked; *Learn*, 1. To meet an injury with another injury, or to recompence evil for evil, or to forbear to do good where it is not deſerved, is not the way to be bleſſed: But by the contrary the way of poſſeſſing ſetled felicity, *is to depart from evil; and to do good, ſo ſhall a man dwell for ever.* 2. The love that the Lord beareth to righteouſneſſe, is the cauſe why it cannot but be well with the righteous: For, *The Lord loveth judgement.* 3. The Lord may well exerciſe his children with trouble, yet he will not with-draw himſelf from them in trouble, but will ſtay with them, and bear them company, and ſave them to the uttermoſt; *He forſaketh not his Saints, they are preſerved for ever.* 4. As wickedneſſe is the ready way to root out a man and his family from off the earth; ſo is righteouſneſſe the way to eſtabliſh a mans family, and to bring himſelf to a ſolid habitation with God for ever; For, *The ſeed of the wicked ſhall be cut off. The righteous ſhall inherit the land, and dwell therein for ever*; that is, in Heaven ſignified by that land.

Ver. 30. *The mouth of the righteous ſpeaketh wiſdome, and his tongue talketh of judgement.*

31. *The Law of his God is in his heart; none of his ſteps ſhall ſlide.*

Becauſe ſo much is ſpoken of the righteous man, he deſcribeth him by three properties; one in his words, another in his affections, a third in his deliberate actions, and courſe of his ways and life. *Whence learn*, 1. The righteous man ſtudieth in his ſpeeches to glorifie God, and edifie thoſe he ſpeaketh to, and in all things he is truths friend; *The mouth of the righteous ſpeaketh wiſdome, and his tongue talketh of judgement.* 2. For his affections, he loveth that which is commanded of God, and hateth that which is forbidden him, becauſe God hath taken him in Covenant with himſelf to be his man; *The Law of God is in his heart;*

heart. 3. For his course of life, whatsoever tentation he doth meet with, to divert him from the faith and obedience of God, he will not choose another way, then the Law of his God; *None of his steps shall slide.*

Ver. 32. *The wicked watcheth the righteous, and seeketh to slay him.*

33. *The LORD will not leave him in his hand, nor condemne him when he is judged.*

For clearing of the seventh direction, he answereth an objection from the persecution which the righteous are subject unto from the wicked; *Whence learn*, 1. Temporall blessings or benefits are not so promised to the godly, as that they shall be free from troubles, crosses and persecutions. For the Lord for his own glory, for edification of his Church, and for conviction of his enemies, and for perfecting his children in holinesse, useth to suffer the wicked to hunt and persecute them, even to death; *The wicked watcheth the righteous, and seeketh to slay him.* 2. The wicked may apprehend the righteous mans person, lay false accusations to his charge, and bring him before Judges, and not get his will of him, to drive him from a righteous cause: For, *The Lord will not leave him in his hand.* 3. Albeit the righteous man by persecutions may be judged, and condemned to death unjustly, yet may he be more then a conquerour through God that loveth him, and careth for him; *For God will not condemne him when he is judged.* And that may suffice him against whatsoever flesh can do to him.

Ver. 34. *Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.*

35. *I have seen the wicked in great power: and spreading himself like a green bay-tree.*

36. *Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found.*

The eighth direction, is to wait on God, and to keep his way; serving with the former direction, to guard the godly mans heart

heart against all tentations of fretting, envy, anger and emulation, because of the wicked mans seeming more prosperous condition in the world then his own, and this direction is confirmed with five reasons. *Whence learn*, 1. He that believeth on God must not make haste, nor judge rashly of matters as they seem for the present, but must attend till God make his word good; *Wait on the Lord.* 2. True patient hope and waiting on God, must be joyned with the study of obedience to Gods directions; *Wait on the Lord, and keep his way.* 3. Though the godly be kept under for a while and humbled, yet God shall lift them up to a satisfactory estate: *He shall exalt thee to inherit the land.* This promise is the first reason to move us to wait on the Lord. 4. In every age some of the wicked shall be made spectacles of Gods threatened judgement, before the eyes of the godly, to give assurance of his judgement; that he shall overthrow all the rest in due time, and avenge on them all the wrongs done by them unto the godly: *When the wicked are cut off, thou shalt see it.* And this is the second argument to confirme the exhortation. 5. How the wicked have seemed very glorious in the world for a while, and shortly both they and their glory did vanish, every man in his own time should make their own remarkes and observations, as the Prophet sheweth here, that he had his observations in his time, *vers.* 35, 36. And this is the third reason to confirme the direction taken from experience concerning the wicked.

Ver. 37. *Mark the perfect man, and behold the upright; for the end of* that *man* is *peace.*

38. *But the transgressours shall be destroyed together: the end of the wicked shall be cut off.*

The fourth reason of the direction, is from the happy close of the course of the godly, and the certain perdition of the wicked; *Whence learn*, 1. The Lord gives so many remarkable instances of the comfortable departure of the godly out of this life, as may give assurance of the dying of all the upright in Gods favour: *Mark the upright man, for the end of that man is peace.* 2. Whether men be witnesses or not of the departure of the wicked, one and all of them die in a desperate condition; they are deprived of heaven and earth, and perish soul and body at the expiring of their breath: *Transgressours shall be destroyed together; the end of the wicked shall be cut off.*

Verse. 39.

Ver. 39. *But the ſalvation of the righteous is of the* LORD; *he is their ſtrength in the time of trouble.*

40. *And the* LORD *ſhall help them and deliver them; he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.*

The laſt reaſon to move men to wait on God, is from his care of the godlie. *Whence learn,* 1. How hard ſoever the condition of the godly be, the Lord hath ways of his own to preſerve and ſave them; yea the Lord is reſolved, and hath paſſed his word that he will ſave them: *The ſalvation of the righteous is of the Lord.* 2. So long as God is pleaſed to let righteous mens trouble continue, he will now and then comfort them, and will enable them to their trouble, when comfort is ſuſpended: *He is their ſtrength in time of trouble.* 3. When the godly in their trouble feel their own wants and weakneſſe, he will furniſh what in them is lacking, till the delivery come; *The Lord ſhall help them, and deliver them.* 4. Albeit many be the troubles of the godly, eſpecially from their wicked perſecuters; yet by faith in God they ſhall keep their conſcience clean: Their cauſe they maintain whole, and ſhall have their ſouls ſafe, do what their perſecuters can; *He ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.*

PSAL. XXXVIII.

A Pſalme of David, *to bring in remembrance.*

In this Pſalme *David* in trouble both of ſoul and body, as an example of the hardeſt exerciſes that Chriſts followers can fall into; Firſt, prayeth for the mitigation of his trouble, and removall of wrath, *verſ.* 1. And ſecondly, layeth out this ſenſe of the trouble which he felt immediately from God, *verſ.* 2, 3, 4, 5, 6, 7, 8,

7, 8. Thirdly, having put up his confused desires to God, for prayers, in the sense of his inability to expresse himself, *vers.* 9, 10. He lays out his sense of the grief and troubles which he felt from men, and endured with great patience, *vers.* 11, 12, 13, 14. Fourthly, he sets down the wrestling he had in prayer to God, because of his persecution by his adversaries, *vers.* 15, 16, 17, 18, 19, 20. And closeth the Psalme, not having gotten comfort for the time, *vers.* 21, 22.

FRom the Inscription; *learn,* that exercises of conscience, the more heavy they have been, the more should they be remembered, and the passages thereof more carefully marked; when the sense thereof is most fresh, lest they passe without the fruit which may be had of them after delivery: for thus much are we taught by the Inscription of this Psalme, wherein it is intituled; *A Psalme of* David, *to bring to remembrance.*

Ver. 1. *O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure:*

FRom his prayer for mitigation of trouble and removall of wrath; *learn,* 1. It is consistent with Gods Fatherly love, and our Sonship, to taste of Fatherly wrath against our sinnes, as this place proveth. 2. Albeit it is not lawfull for us to follow our natural desires in prayer, or to seek to be free of chastisement; yet may we seek mitigation of trouble, and tempering of our cup, so as we may digest it, and we may pray for the removall of Fatherly wrath also; *Rebuke me not in thy wrath, nor chasten me in thy hot displeasure.*

Ver. 2. *For thine arrows stick fast in me: and thine hand presseth me sore.*

3. There is *no soundnesse in my flesh, because of thine anger: neither* is there *any rest in my bones, because of my sin.* 4. *For*

4. *For mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me.*

5. *My wounds ſtink* and *are corrupt, becauſe of my fooliſhneſſe.*

6. *I am troubled, I am bowed down greatly: I go mourning all the day long.*

7. *For my loins are filled with a loathſome diſeaſe: and* there is *no ſoundneſſe in my fleſh.*

8. *I am feeble and ſore broken, I have roared by reaſon of the diſquietneſſe of my heart.*

He giveth the reaſon of his prayer from his pitiful caſe both in ſoul and body. *Whence learn,* 1. When it pleaſeth the Lord to make his children ſenſible of their ſinnes, and of his dreadfull juſtice; he can make the tokens of his diſpleaſure againſt ſinne piercing ſharp, and preſſing heavy: *Thy arrows ſtick faſt in me, and thy hand preſſeth me ſore.* 2. Although the Lord ſhould ſet us as a marke to ſhoot at, and lay the heavieſt load of judgements on us for our ſinnes; yet we muſt not ſeek the eaſe thereof, nor can we have eaſe from them, ſave by coming to God himſelf, to bemoan our miſery, as this example teacheth us. 3. As the ſenſe of trouble on our body, or any way elſe will waken the conſcience of ſinne; ſo the conſcience of ſinne, and feeling of wrath due for our ſin, will make no ſmall alteration on our very bodies: *There is no ſoundneſſe in my fleſh, becauſe of thine anger, nor reſt in my bones becauſe of my ſinne.* One ſinne will waken the memory of moe ſinnes, till they preſent themſelves as an innumerable army; *My iniquities are gone over my head.* 5. How light ſoever ſin may ſeem when it is committed, it will be found inſupportably heavy, when God purſues for it: *As an heavy burden, they are too heavy for me.* 6. When the Lord doth ſmite the conſcience for ſin, the rod will not fail to make a wound, which ſhall have need of the cure of the Phyſician, according to the bruiſe made by his hand, or deep peircing of his arrowes; for after *arrowes* and preſſing *hand*, he mentions *wounds* more then one. 7. When a wounded ſpirit is not timeouſly by a right cure bound up and healed, the wounds do grow the longer the worſe; the longer, the more guiltineſſe, filthineſſe and perplexity of ſpirit doth grow: *My wounds do ſtink and are corrupt.* 8. As through our inconſideration of our duty, and danger of ſinning

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we fal actually in sin, and do draw upon our selves wrath: So by our inconsideration of the right remedie, we augment that measure of both: *My wounds stink and are corrupt, becaus of my foolishnesse.* 9. So long as the conscience of sin and sense of wrath kept on therby do last, the mans wit and his courage, and his countenance and his joy are smitten, both before God and men: *I am troubled, I am bowed down greatly, I go mourning all the day long.* 10. To add to the pace, and to make the sense of sin more bitter, the Lord can lay his hand on the body, and make the loathsomnes of the sickness resemble the loathsomnes of the sin which drew it on, and to speak unto the conscience in its own language, the cause why it is sent unto him: *For my loines are filled with a loathsome disease; and there is no soundnes in my flesh.* 11. A wounded spirit wil dash and beat down the stoutest heart it can meet with, *I am feeble and sore broken.* 12. If the Lord pursue a mans conscience for sin, and intimate his displeasure against him, and continue this exercise for any time; it wil pass the mans power to hide or smother his grief, or hold in the expressions thereof: *I have roared by reason of the disquietnes of my heart.*

Ver. 9. *Lord, all my desire is before thee; and my groaning is not hid from thee.*

10. *My heart panteth, my strength faileth me; as for the light of mine eies, it also is gone from me.*

In the third place, that he may bring forth the trouble which he suffered from men, and his patience towards them, he presenteth his heart to God, as it was ful of confused desires, in stead of explicite prayers, being now unable to express himself more largely. *Whence learn*, 1. As sin causeth wrath, and wrath sore strokes and sorrow; so these evils looked upon, should waken desires to have them removed, and send us to seek the true remedie therof in God, as here doth the Psalmist. 2. As desires and groans, if they be presented to God, have their own speech, which we cannot express in time of our confusions; so should we account of them, not as of vanishing expressions of nature, but as prayers stirred up by God, and standing before him til they receive their answer; *Lord, all my desire is before thee.* 3. It is not wrestling with trouble within our selves, nor venting our grief as natural men, which can give us ease, but pouring out

one heart before the Lord which must do it: *All my desire is before thee.* 4. The strength of faith in the godly is not so great, as to swallow up all infirmities; but so great as to wrestle with them, and confess them to God, who useth to supply his own with his strength & wise direction, when their own strength is evacuate, and the man is before God humbled: For here even *Davids heart panteth and his strength faileth him, and the light of his eyes is gone from him*; not so much in regard of the bodies decay, as in his spiritual condition, expressed in bodily terms; and thus much for the troubles, which he felt immediately from Gods hand.

Ver 11. *My lovers and my friends stand aloof from my sore: and my kinsmen stand afar off.*

12 *They also that seek after my life, lay snares* for **me**: *and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.*

13 *But I, as a deaf man, heard not; and I* was *as a dumb man* that *openeth not his mouth.*

14 *Thus I was as a man that heareth not, and in whose mouth* are *no reproofs.*

From the troubles which he felt from men; *Learn,* 1. A wounded spirit is a disease which the natural man hath no skil of, nor wil to meddle with; but flieth from it, as from a plague or pest; *My lovers and my friends stand aloof from my sore.* 2. In time of sad affliction and narrow trial of our faith, natural bonds between us and our kinsfolk, wil shrink and fail us, so as we shal have little comfort in the earth; *My kinsman stand afar off.* 3. In time of sad exercises and hard trials, as friends may fail, so enemies may make head; and by craft and cruelty, by slanders and cunning policy, open enmity and secret plotting may conspire against a mans fame, good cause and life, *They also that seek after my life, lay snares for me; and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.* 4. The more emptied, afflicted, disconsolate, forsaken of friends, pursued by foes a man be; if he go to God for reconciliation and relief, he hath ground of hope to be helped, and to have God engaged to him so much the more; for here *David* maketh this use of all his troubles, he layeth all out before God. 5. It is possible, yea and oft-times cometh to passe, that

the

the godly have so many lies made of them, calumnies and slanders devised and vented against them by so many mouths, that they are not able to follow them, or to answer and refute them, but are forced to misken them, and in patience hold themselves quiet till God make matters clear for them: *But I as a deafe man heard not, and as a dumb man opened not my mouth.* 6. When the godly overloaden with multitude of calumnies, and the multitude of enemies backing them, do sit down in patient silence, not seeing to what purpose they speak: They are taken readily as guilty, or as such who cannot refute the thing which is alledged of them, or maintain the truth which they profess, and this is an addition unto all the rest of their trouble; As *David* importeth, saying: *Thus was I as a man that heareth not, and in whose mouth are no reproofs.*

Ver. 15 *For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.*

16 *For I said,* Hear me, *lest* otherwise *they should rejoyce over me: when my foot slippeth, they magnifie themselves against me.*

17 *For I am ready to halt, and my sorrow* is *continually before me.*

18 *For I wil declare mine iniquity; I wil be sorry for my sin.*

19 *But mine enemies* are *lively*, and *they are strong: and they that hate me wrongfully, are multiplied.*

20 *They also that render evil for good, are mine adversaries; because I follow the thing that good is.*

In the fourth place he setteth down his wrestling against his persecuters, seeking to destroy both him and his righteous cause, *Hence learne,* 1. It is a sore and high degree of the trial of the godly, when at one time God pursueth for sin, and friends withdraw from them in the duties of humanity, and persecuters are likely to destroy their lives, and withal do suppress Religion in their person by this means; and yet this hath been the case of many of Gods children, and may be also, as this example teach-

eth us; yea, also our Lord Jesus, his condition was like this when he suffered for our sins. 2. Sore trials cannot be born without holding fast the gripe of the Covenant of Grace; for this fixeth faith, and strengthens hope, and furnisheth patience in greatest troubles; for *David* rendereth this reason, for his bearing patiently his foresaid hard condition: *In thee, O Lord, do I hope; Thou wilt hear, O Lord, my God.* 3. If the Covenant be holden fast, wherby we may warrantably cal God our God, we may be as it were, surety to our self for a good answer from God; *Thou wilt hear me, O Lord my God.* 4. When the enemies of the godly in their righteous cause, are ready to triumph over the godly and their cause, and the godly are like to be discouraged, if the Lord help not; then the godly may be sure the Lord wil hear and help: For *David* giveth this for a reason of his perswasion, that God would hear him, *ver.* 15. because the enemies otherwayes would triumph, and he be made *to halt*, and turn off the way, *vers.* 16,17. for in this the Lords glory is interested. 5. When the outward prosperous condition of the godly is changed, and their feet slip, and the hand of the Lord lieth on sore without relaxation, even they of strong faith are ready to be discouraged and faint; so weak are we in faith when a hard trial cometh: For, *When the enemy magnified himself against* David; *When his feet slipped, when his sorrow was continually before him*; He confesseth he was ready to halt; To warn the godly, that they might guard against this tentation. 6 To keep our selves from fretting under trouble, it is expedient that we compare our sins with Gods fatherly chastisements of us, and that we take course for remission of our sin, and turne the sorrow raised by affliction into godly sorrow for sin; for this *David* resolved in his distress, *I will declare mine iniquity, I will be sorry for my sin.* 7. The Lord so disposeth of the outward condition of the godly and the wicked in this life, that the godly oft-times have the mourning part, and the wicked the rejoycing part, and that so much the more as they see the head of the godly is born down: *I will be sorry for my sin, but mine enemies are lively and strong.* 8. As it is a matter of grief to see the affliction of the godly growing, and the enemies growing in joy, and strength, and number; so it is a matter of comfort, that the enemies of the godly are enemies without a just cause given to them: *They that hate me wrongfully, are multiplied.* 9. We must not leave off the doing of what God requireth at our hands, albeit we should have the hatred of the world; for *David followed*

that

hat which was good, albeit his adverſaries for that very cauſe *id render to him evil for good.*

Ver. 21. *Forſake me not, O Lord; O my God, be ot far from me.*

22 *Make haſte to help me, O Lord my ſalvation.*

He cloſeth the Pſalm with prayer, laying all his weight on the Covenant, not having gotten comfort for the time. *Whence learn,* 1. We muſt not limit the Lord to give us comfort and deliverance, when we think we have greateſt need of it, but muſt leave our prayer at his feet, as the Prophet doth. 2. The believer muſt be ſo warie to lean unto ſenſe, that he muſt hold the gripes of faith not only when he miſſeth ſenſe of comfort, but alſo when Gods diſpenſation toward him, and his ſenſe therof doth ſeem to ſpeak moſt contrary to faith: *Forſake me not, O Lord; be not far from me: Make haſte to help me,* ſaith *Davids* Faith, when his ſenſe ſpeaketh what his prayer here importeth, that is, preſent perdition. 3. The bond of the Covenant of Grace is able to bear the weight of the believers moſt heavy burden, and by vertue of it, he may lay claim unto God, as his own God, and lay claim alſo unto ſalvation in him; for notwithſtanding of all the troubles and tentations laid forth in this Pſalm, the Believer ſuſtaineth all on this ground; *O my God, O Lord my ſalvation;* and here is the victory of Faith.

PSAL. XXXIX.

To the chief Muſician, even to Jeduthun, *A Pſalm of* David.

Another ſuch like hard exerciſe as in the former Pſalme, wherein *David* acknowledgeth his infirmity in a paſſionate expreſſion, when he was in trouble, *ver.* 1, 2, 3, 4. Secondly he recovered and comforted himſelf, *ver.* 5, 6, 7. Thirdly, what was his prayer in this exerciſe, *ver.* 8, 9, 10, 11, 12, 13.

Ver. 1. *I Said, I wil take heed to my wayes, that I sinne not with my tongue; I wil keep my mouth with a bridle, while the wicked is before me.*

2. *I was dumb with silence, I held my peace, even from good, and my sorrow was stirred.*

3 *My heart was hot within me, while I was musing the fire burned*; then *spake I with my tongue.*

4 *LORD, make me to know mine end, and the measure of my dayes, what it* is: that *I may know how frail I am.*

THe Prophet for fear of impatient expression in his trouble, resolved to keep silence in the audience of the wicked, but was not able to keep in his passionate wishing for death. *Whence learn,* 1. As it is the Lords wil that we should have the infirmities of the Saints registred unto us for our edification, as wel as their vertues: So it is his wil, that when the confession of our infirmity may profit others, we should not spare to let it be known, as this passage teacheth us. 2. Conscience of our weakness, and of the unrulines of our tongues, ready to break forth in the time of tentation, should make us take better heed to our selves, and to watch over our speeches: *I said, I wil take heed to my wayes, that I sinne not with my tongue.* 3. Because the wicked may take advantage of the godlies miscarrying in time of their trouble, it is needful to watch the more over our behaviour and words in their presence: *I wil keep my mouth with a bridle, while they are before me.* 4. When we are about to keep in our corruptions, and amend our own faults by our own way of it, by our wisdom, our strength, our resolutions, we do not eschew the evil we would eschew, and we also fal in a fault we were not aware of, as here in stead of praying to God to direct one part of his speech after another, that he might speak prudently in the audience of the wicked, he did not speak at all, he did not speak that which he might, and should have spoken: *I was dumb with silence, I held my peace even from good.* 5. When grief is not rightly vented but suppressed, it is not therby asswaged but encreased rather: *I held my peace, and my sorrow was stirred.* 6. The power of sinful nature, and inraged passions is such, tha

that even when they are opposed by reason of strength of grace in us, they may easily over-power us, except God put to his hand to help us in the conflict; *My heart was hot within me: while I was musing the fire burned: then spake I with my tongue.* 7. It is a natural evil in man when he is overcome by trouble in this life, to wish for death, looking to be in a better condition by the change; As the sick man looketh for ease by changing of his bed, and here *ver.* 4. we have the example of it. 8. The shortness of this life is a mitigation of the troubles thereof unto the godly, and the fear that life should continue longer then the afflicted man would, augmenteth the trouble; and this is the fountain of this passionate and curious wish: *Lord make me to know mine end, and the measure of my dayes what it is: that I may know how frail I am.*

Ver. 5. *Behold thou hast made my dayes* as *an hand-breadth, and mine age* is *as nothing before thee; verily every man at his best state* is *altogether vanity. Selah.*

6 *Surely every man walketh in a vaine shew: surely they are disquieted in vain; he heapeth up* riches, *and knoweth not who shal gather them.*

7. *And now, Lord, what wait I for? my hope is in thee.*

In the second place, not being answered in this curious question, but secretly checked for his impatient wish, he contents himself with the known truth, That this present life is but short how long soever it shal last, and resolveth to wait on Gods time patiently. *Whence learn,* 1. For tempering our condition whatsoever it be, it should suffice us to know, that whether we be in prosperity or adversity, our time in this life is but short: *Thou hast made my days as an hand-breadth, and mine age is as nothing before thee.* 2. Not in prosperity, but in adversity, is the uncertainty, weakness, emptiness, and vanity of prosperity, and things temporal wel seen; for in troubles sayes *David, Verily every man at his best state is altogether vanity.* 3. Whatsoever seemeth excellent in the eyes of natural men in this world is but the shadow of what it seemeth; health, strength, prosperity, riches, pleasure, honour, dominion, power, authority are but

the shadowes of things so named; *Every man walketh in a vain shew.* 4. Too much care and anxiety about things of this life, is a sickness and folly, *Surely they are disquieted in vaine.* 5. Experience putteth a deep stamp of the truth upon a mans mind, and causes him to set his subscription unto it without hesitation, *Verily, surely, surely,* is the seal of this truth here delivered after his experience. 6. The too much care which men take to gather riches, this toyling and travelling, this spending of body, of wit and time, this frowniug on some, and fawning on others, this pleading and fighting with some, and flattering of others, with the rest of other shifts by which men use to gather riches, (which they must leave behind them, and do not know to whom) is a point of great folly and vanity in men; *He heapes up riches, and knoweth not who shal gather them.* 7. The right use of the perceived vanity of all things under the Sun, is, that we should be sent by that consideration unto God to rest on him; *And now, Lord, what wait I for?* 8. That which God hath promised in the life to come, is only satisfactory and able to quiet a mans mind, and make him patiently wait on God in all his trouble; *What wait I for? my hope is in thee.*

Ver. 8. *Deliver me from all my transgressions; make me not the reproach of the foolish.*

9. *I was dumbe, I opened not my mouth; because thou didst it.*

10. *Remove thy stroke away from me, I am consumed by the blow of thine hand.*

11 *When thou with rebukes doest correct man for iniquity, thou makest his beauty to consume away like a mothe: surely, every man is vanity. Selah.*

12. *Heare my prayer, O LORD, and give eare unto my cry: hold not thy peace at my teares: for I am a stranger with thee, and a sojourner, as all my fathers were.*

13. *O spare me, that I may recover strength; before I go hence, and be no more.*

* In the third place, he prayeth to be freed from his sins, and the sense of Gods wrath, using sundry reasons to help his faith.

Whence

hence learn, 1. Seeing ſin doth plunge us in all perplexities, and ringeth trouble after trouble upon us; the beſt cure of our rouble, is to ſeek pardon for our ſins; *Deliver me from all my ranſgreſſions.* 2. The ungodly are fools, let them ſeem to hemſelves and others what they pleaſe; for all their way and work s to make themſelves miſerable; therefore doth the Scripture call hem *fooliſh.* 3. That the wicked get no advantage of us ſo s by troubling of us to drive us from the profeſſion of righ-ouſneſſe, for which they do perſecute us, ſhould be the main re of every Believer under perſecution: For this is *Davids* rayer, *Make me not the reproach of the fooliſh.* 4. It is uſuall o us to ſee our duty after we have ſinned, better then before; for, fter experience of his falling, he reſolveth it is his duty not to eak an impatient word, but *to be ſilent, and not open his mouth,* o wit, impatiently. 5. The conſideration of God for our party, ith whom we have to do in trouble, ſhould humble us, and ake us quiet; *David* ſaith, he ſhould not have opened is mouth, *Becauſe thou Lord didſt it.* 6. Prayer for emoving the tokens of Gods diſpleaſure, eſpecially after pray-r for remiſſion of ſins, is not contrary to patience and ſilent ubmiſſion under Gods hand; for he prayeth alſo, *Remove away y ſtroak from me.* 7. When we feel the Lords hand heavy pon us, we may bemoan our ſelves to him with ſubmiſſion to is will, for he pitieth us, and will lay no more on us then we are ble to bear, *I am conſumed by the blow of thy hand.* 8. The oureſt and ſtrongeſt courage will ſoon be brought down by rouble of conſcience; when God entreth in judgement with im, man falls down: *When thou with rebukes doſt correct man or iniquity, thou makeſt his beauty to conſume away like a mothe: urely, every man is vanity.* 9. When God ſeemeth to refuſe o hear prayer, true faith will follow God with more fer-ent prayer, and crying, and tears, and not leave God with-out a good anſwer: *Hear my prayer, O Lord; give ear unto my ry, hold not thy peace at my tears.* 10. The more our hearts be lienated from this world, and converſant with God by faith; the more we miſſe our countrey, our parents, our kinſmen on earth, and have our converſation in heaven, the more we may be aſ-ſured that God ſhall avow himſelf to be our God: *I am a ſtranger and a ſojourner with thee.* 11. Entring our ſelves heirs unto the godly, who lived before us in their eſtrangements from the world, and ſeeking after heaven, intitleth us unto their com-forts alſo; *I am a ſojourner, as all my fathers.* 12. It is an

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uſuall tentation unto the godly in their trouble, that they ſhall never be relieved out of it in this life; *O ſpare me before I go hence.* 13. The godly may pray for a little breathing before death with ſubmiſſion, that they may the more quietly render up their ſpirits to God: *Spare me, that I may recover ſtrength before I go hence and be no more.* 14. If the Lord do not hearken to us when we would, let us leave our petition beſide him till he anſwer it, as here the Prophet doth.

PSAL. XL.

To the chief Muſician, A Pſalm of David.

David as a type of Chriſt in the whole Pſalme, and as an example of the exerciſe of the godly, giveth thanks for the experience of Gods delivering of him out of a notable trouble, *verſe* 1,2,3,4. In the ſecond place, he is led on in his thankſgiving to praiſe God for the great work of Redemption by Chriſt the Son of God coming into the world, which is the fountain of all other mercies to the Saints, *verſe* 5, 6,.7. & In the third place, *David* in type, and Chriſt in the accompliſhment, giving accompt of his propheticall office, intercedeth and prayeth for the evidence of Gods favour to himſelf perſonally and myſtically conſidered, *verſ.* 9, 10, 11, 12, 13. and for diſappointment of his enemies, *verſ.* 14, 15. and for the comfort of all the godly beholding his exerciſe and his delivery which he confidently doth expect, *verſ.* 16, 17.

Verſ-

Ver. 1. *I Waited patiently for the LORD, and he inclined unto me, and heard my cry.*

2. *He brought me up also out of an horrible pit, out of the miry clay. and set my feet upon a rock,* and *established my goings.*

3. *And he hath put a new Song in my mouth,* even *praise unto our God: many shall see it, and fear, and shall trust in the Lord.*

4. *Blessed* is *the man that maketh the Lord his trust: and respecteth not the proud, nor such as turn aside to lies.*

In his thanksgiving, *Learn,* 1. As the Lord of set purpose delayeth to answer the prayer of his own, and suspendeth to help them out of trouble for a time, that he may try and train their faith to a better measure; so the believer must resolve to wait on patiently, *I waited patiently for the Lord.* 2. Albeit waiting for the time is joyned with languour and grief, yet the remembrance of it is sweet, and it wants not a blessing following it, *I waited, and he enclined to me, and heard my cry.* 3. The godly may be brought in their trouble to as desperate like condition, as a man faln in a horrible deep and dark pit, sinking in miry clay, out of which there is no appearance of relief: in which case as the greatness of the danger commendeth the faith of him that calleth upon God, and waiteth for him; So doth it commend Gods wisdome, power, goodness and faithfulness in delivering the patient waiter. To this end saith the Psalmist, *He brought me out of an horrible pit, and out of the miry clay.* 4. The man who dependeth on the Lord when he is delivered out of trouble, is not left to himself, but the Lords care attendeth him to guide him after his delivery; *He brought me out of the miry clay, and set my feet upon a rock, and established my goings.* 5. As it is a part of our duty to glorifie God after every mercy, and in a speciall manner when the mercy is very notable: So it is a new gift of God to enable a man to give thanks, and praise for the mercy received; therefore it is put for a point of thanksgiving, *He hath put a new song in my mouth.* 6. As the experience of Gods mercy to one who is in Covenant with God, is the encouragement of all believers: so should it be the common matter of praise unto God from

them

them all, therefore doth he call the praiſes which he did ſing, *The praiſes of our God.* 7. The right obſervation of Gods mercy to his children, eſpecially when he will ſhew himſelf eminently, is able to ſtrike a man with much awe and reverence of God, who is fearful, even in his praiſes; *Many ſhall hear and fear.* 8. Then do we make right obſervation of Gods mercy to his children, when thereby we encourage our ſelves to look for the like mercy, when we call for it in our need; *Many ſhall hear and fear, and truſt in the Lord.* 9. As the preciouſneſs of faith is not ſeen in the time of trial, ſo well as after the victory; ſo the fruit of it when it is ſeen is no leſs then true bleſſedneſs: *Bleſſed is the man who maketh the Lord his truſt.* 10. All true believers are humble towards God, and of a high ſpirit againſt whatſoever cometh in competition with him, and will deſpiſe every mans way who regardeth not him: So the miſ-believer is proud toward God and his truth, but a baſe ſubject of his own ſpirit, and to lying vanities; for the believer here is oppoſed to the *proud*, and to ſuch *as turn aſide to lies.*

Ver. 5. *Many, O Lord my God,* are *thy wonderful works,* which *thou haſt done, and thy thoughts,* which are *to us-ward; they cannot be reckoned up in order unto thee:* if *I would declare and ſpeak* of them, *they are moe then can be numbred.*

In the ſecond place he is led up to the conſideration of Gods wonderful care and providence about men, and in ſpecial to the work of Redemption by Chriſts coming into the world. *Whence learn,* 1. One of the Lords wonderful works of providence well meditated upon, may and ſhould lead us to the conſideration of many other his works of that kind, *Many, O Lord my God, are thy wonderful works, which thou haſt done.* 2. The works of Gods providence about us ſhould lead us up to the counſel of God, to behold his care of us, his minde and purpoſe to us-ward, who are brought into Covenant with him, for confirming of our faith in him; *Many, O Lord my God, are thy thoughts which are to us-ward.* 3. Albeit the Lords deep thoughts and works of wonder about his own people, be unſpeakable, unſearchable, and innumerable, yet muſt we not ceaſe to look upon them, and ſpeak of them in heap when we cannot attain to them in tale, *They cannot be reckoned up in order to thee: If I ſhould declare and ſpeak of them, they are moe then can be numbred.*

Verſ.

Ver. 6. *Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened; burnt-offering and ſin-offering haſt thou not required.*

7. *Then ſaid I, Lo, I come: in the volume of the book it is written of me.*

8. *I delight to do thy will, O my God: yea, thy Law is within my heart.*

He condeſcends upon a particular which did overcome his declaration and ſearching, to wit, the *Covenant* of Redemption between the Father and the Son coming into the world, ſome articles whereof he toucheth, as they are rehearſed by the Son ſpeaking here by his Spirit. *Whence learn*, 1. The work of Redemption by Chriſt, the Covenant betwixt the Father and the Son about our Redemption, the incarnation of the Son of God, and the courſe of the ſalvation of the redeemed, is one of the moſt wonderful things that ever was heard tell of, wherein ſo many wonderful works of God, ſo many wonderful thoughts of God about us do concur, that they can neither be declared nor numbered, nor ſet in order: for this work here touched is ſet down for an inſtance of what was ſaid in the former verſe; now that this is ſpoken by Chriſt, the Apoſtle, *Heb* 10.5,6.&c. doth ſhew unto us. 2. Albeit ſacrifices & oblations were appointed to be offered before Chriſt came yet were they not acceptable in themſelves, but in reſpect of the ſacrifice of Chriſt ſignified by them; not they, but Chriſt ſignified by them could take away ſin, *Sacrifices & offerings thou didſt not deſire, burnt-offerings and ſin-offerings thou didſt not require*, to wit, for any worth in themſelves, or by way of real ſatisfaction for ſin. 3. The ceremonial law was not to remain, but to be taken away when Chriſt came to offer himſelf, who was foreſhadowed by the ſacrifices and Levitical ordinances; for, *Sacrifices and oblations thou didſt not deſire, but mine ears thou haſt opened*; which preſuppoſeth *thou haſt formed a body unto me*, as the Apoſtle, *Heb.* 10. 5. doth ſhew; and ſo the rejecting of the ceremonies, is at the incarnation, or at the forming of the body of Chriſt, and bringing the Son into the world. 4. The Son of God incarnate becomes voluntarily, a very capable, diſcreete, ready and obedient ſervant to the Father for us: *Mine ears haſt thou opened*, to wit, for receiving of every command; *or mine ears haſt thou boared*, as the ſervants ears were boared under the Law, when he chooſed to

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ſtay ſtill with his maſter in ſervice, *Exod.*21.5. 5. By offering of burnt-offering God was not ſatisfied for ſin, but only by Chriſts coming and offering himſelf a ſacrifice once for all, *Burnt-offering and ſin-offering haſt thou not required; Then ſaid I, Lo, I come*, ſaith Chriſt. 6. Both in the book of Gods eternal decrees, and in the book of holy Scripture, this way of taking away the ſins of men was eſtabliſhed, as the only way to effect it; for that the ſeed of the woman by his ſuffering ſhould bruſe the head of the Serpent was foretold by God, *Gen.* 3.15. and Chriſt was the Lamb ſlain in the repreſentative ſacrifices from the beginning of the world; *In the volume of thy book it is written of me.* 7. Jeſus Chriſt God incarnate is in Covenant with God the Father, that believers may be in Covenant with God by this means alſo, therefore doth he call him, *O my God*: as our Lord, *Joh.* 20.17. ſaith I aſcend to my Father and your Father, to my God and your God. 8. All Chriſts ſufferings and ſervice done in our name for us, was moſt willingly and heartily undertaken and diſcharged by Chriſt, *I delight to do thy will*, that is, as the Apoſtle, *Heb.*10.10. doth expound, it to perform whatever might ſanctifie us throughout for ever. 4. The way of our redemption by Chriſts doing and ſuffering for us, is Gods own device, his very will and pleaſure; and the obedience of Chriſt unto the very death of the croſs done in our name unto the Father, hath pleaſed the Father fully; *I delight to do thy will, O my God.* 10. The Son of God incarnate was perfectly holy, ſo as he could anſwer to the law compleatly, and give accompt of it to the Father; *yea thy Law is within my heart:* That theſe words may be applied to *David*, and made uſe of by every believer in their own degree and meaſure, there is no queſtion: but that they are principally and in the main intention to be applied to Chriſt ſpeaking of himſelf, the matter it ſelf doth evidence; for who but he can aſcribe to himſelf the accompliſhing of what the typical ſacrifices fore-ſhadowed? who but he could ſatisfie for ſin, which the ſacrifices could not? Again, the Apoſtle *Paul Heb.* 10. 5, 6, &c. doth clear the matter ſo, as no ground of doubting is left. In all the Pſalm, let *David* be as the ſhadow, but let Chriſt be the ſubſtance.

Ver. 9. *I have preached righteouſneſſe in the great Congregation: lo, I have not refrained my lips, O Lord thou knoweſt.*

10. *I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness, and thy truth from the great Congregation.*

In the third place, as Christ hath given an accompt of the execution of his Priestly Office, in expiation of sin; so here he giveth accompt of his Prophetical office, to make way for his intercession. *Whence learn*, 1. Christ did not only undertake to suffer for expiation of our sins, but also he undertook to apply to his people, by preaching, the fruits of his sufferings, for their righteousness and salvation, for justifying, sanctifying, and saving the redeemed; *I have preached righteousness in the great congregation.* 2. The way appointed for application of the grace purchased to the redeemed, is preaching; *I have preached righteousness in the great Congregation*, in the visible Church, and in all confluences of the redeemed where opportunity is offered. 3. As Christ did not conceal what might save souls, but did communicate it carefully; so should they who are trusted by him to preach without fear sincerely, as they will be able to answer God, proclaim it, *I have not refrained my lips, O Lord, thou knowest.* 4. The true way of justification of sinners by faith, is a Jewel so precious and necessary for poor souls, that it should not be concealed, *I have not hid thy righteousness within my heart.* 5. One Sermon on this subject is not sufficient, it is necessary to make this mystery plain, how by faith in Christ the man that flieth to him is justified from his sins, and saved according to the Covenant past between the suffering Mediatour and God the faithful promiser to justifie and save by his own way, *I have declared thy faithfulness and thy salvation.* 6. The way of righteousness and salvation purchased unto believers by Jesus Christ, is very solid and compleat; for first, this way of forgiving sins unto us, because of the satisfaction made by Christ for us in his obedience unto the Father, even unto the death of the Cross, is of Gods own devising, and his free-gift; therefore as it is called *the righteousnes of God, Rom.* 3. 21, 22. So here it is called Gods righteousness. *O Lord, I have not hid thy righteousnes.* And the salvation or eternal life annexed unto this imputed and gifted righteousness bestowed upon the embracer of it, is also of Gods devising, & his free-gift; therefore it is also called *his salvation, I have declared thy salvation.* Next the certainty and ground of the believers assurance that this righteousness and salvation is made fast unto him, is the truth of God, and faithfulness of God, obliging him-

himself to make good this way of justification and salvation by the Covenant of redemption made between the Father and the Son our Mediatour, as in the promises of the Covenant of grace is set down in Scripture, which can no more disappoint the believer, then the truth and faithfulness of God can fail, *I have declared thy faithfulness and thy salvation.* And last of all, the fountain, spring and rise, and unchangeable ground of righteousness and salvation purchased by the redemption made by Jesus Christ and applied to us by faith in him, is the meer good will and pleasure of God, the free grace, the free love and bounty of God, without any deserving of the redeemed; *I have not concealed thy loving kindness, and thy truth from the great Congregation;* This indeed is a solid ground. 7. The plain preaching, declaration, and manifestation of this Gospel with the grounds thereof, is able by the blessing of God to perswade a trembling soul to lay it self over upon Jesus Christ, and to rest upon the unchangeable truth and kindness of God offered to every poor humble sinner, without exception; for the *preaching* of these things, not *refraining* of the lips, not *hiding* of this precious and saving truth, *the declaration* and not *concealing* of it, is given up here for the sufficiency of means, to apply the purchased righteousness and salvation by Christ to the redeemed; and this execution of Christs Prophetical Office hath been faithfully performed by him, not only in his personal preaching in the days of his flesh, but also in his Ministers both before his incarnation and since, which also shall be continued from generation, to generation, to the end of the world, maugre all opposition; for Christ shall be able to make no less perfect account of his other Offices then of the Kingly Office, when he shall give up the Kingdome to his Father. 8. What may concern *David* here as the type of Christ, or as one of the servants of Christ, we take it up in one word, which is this: The more faithful Preachers be to declare the Gospel to the salvation of souls, the more confidence and comfort shall the testimony of their conscience afford to them in the day of their trouble, when they come before God; as the Prophet here by experience findeth.

Ver. 11. *Withhold not thou thy tender mercies from me, O LORD: let thy loving kindness, and thy truth continually preserve me.*

12. *For innumerable evils have compassed me about, mine*

mine iniquities have taken hold upon me, so that I am not able to look up: they are more then the hairs of mine head, therfore my heart faileth me.

13. *Be pleased O LORD, to deliver me: O LORD make haste to help me.*

Christ having given accompt of his performances, of what wa- undertaken, intercedeth for the promised mercies to his Mysti- cal body and to himself, as standing in the room of the ransomed wherin *David* as the type of Christ, and as a member of Christ mystical body, hath his own place. *Whence learn*, 1. Because the price of Redemption is holden here as fully payed, and nothing is left unpayed by Christ; therfore the application of the purchased mercy must be granted; for Christ, here speaking, having declared his performance of his part of the Covenant, from *ver.* 6. to *ver.* 11. doth now require the performance of promised kindness and mercy to him and his mystical body, saying, *Withhold not thy tender mercies from me, O Lord: let thy loving kindness, and thy truth continually preserve me*; and this is a standing petition of the Mediatour, in favour of his afflicted mystical body in all generations. 2. The unchangableness of Gods loving kindness, and truth of promises made in his Covenant, is a solid ground of assurance that the Lord wil not withhold his tender mercies from the afflicted believer; for upon this ground do the parts of his petition run; *Withhold not thy tender mercies from me, and let kind- ness and truth continually preserve me.* 3. Albeit the troubles which are inflicted, be drawn on by sin, and be the effects of just wrath for sin, yet are they also the object of tender mercies, when the afflicted do present both their troubles & their sins, which deser- ved them before Gods merciful eye; for here a reason of hoping for tender mercy, is brought from both trouble and sin lying on, *for innumerable evils have compassed me about, and mine iniquities have taken hold on me.* 4. By vertue of the intercession of Christ, e- very believer may take up the same supplication in Christs name, and present it in his own behalf unto God, in the time of trouble and necessity; for as *David* might make this use of it, as one of the members of the mystical body: so may all the rest of believers al- so; because Christ the Mediatour doth own all the sins of all his redeemed ones as his own, as made his by consent to have them imputed unto him, and hath born the punishment therof so much as may and doth satisfie justice for them. Therfore Christ in the

behalf of his redeemed ones, and every believer in Christ for that respect may expect continual preservation by the loving kindness and truth of God laid in pawn for it by the Covenant, when they have recourse to God in the time when trouble and guiltiness doth both set on at once; for the reason of the prayer is so conceived, as it may fit both the Mediatour interceding for his mystical body, and every wearied soul also who is fled to God through Christ by faith in him, that he may find his outgate and deliverance in, with, and for Christ, *Let thy loving kindness and truth continually preserve me; for innumerable evils have compassed me about, mine iniquities have taken hold on me.* 6. Nothing can so empty a man, and lay him low, and fil him with confusion of face, as his sin pursuing him; *Mine iniquities have taken hold upon me, so that I am not able to look up.* 7. When all that is a mans own, as natural strength, wit, or courage doth fail; yet God doth not fail and faith doth not fail; *For here when it is come to this, my heart faileth me,* Faith stands up, and in prayer pleadeth for mercy and kindness upon this very reason, because the heart doth fail. 8. As the strait is great, and the burden heavy, and the creature weak: so is the delivery and help neer at hand, *Be pleased, O Lord, to deliver me: O Lord, make haste to help me.*

Ver. 14. *Let them be ashamed and confounded together that seek after my soule to destroy it: let them be driven backward and put to shame, that wish me evil.*

15 *Let them be desolate for a reward of their shame that say unto me, Aha, aha!*

From this part of his prayer, which is against his enemies; *Learn,* 1. As the Lord for the intercession of Christ, wil not fail to help his people in trouble; so wil he not miss to disappoint, and bring mischief upon the enemies of his people, how many and how strong soever they be; *Let them be confounded together and ashamed that seek after my soul to destroy it.* 2. Not only the open persecuters of the godly, but all their ill willers and unfriends, who could be content to see evil come upon Gods Church, shal be punished with the open adversaries; *They shall be driven backward and put to shame that wish them evil.* 3. The mocking of the godly and putting them to shame, is the shame indeed of the mockers, and not of the godly, upon whom in their sufferings the Spirit of glory doth rest, and therfore shal the wicked

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Ver. 16. *Let all thoſe that ſeek thee rejoyce and be glad in thee: let ſuch as love thy ſalvation, ſay continually, The LORD be magnified.*

17. *But I* am *poor and needy,* yet *the Lord thinketh upon me: thou* art *my help and my deliverer, make no tarrying, O my God.*

From this prayer that the reſt of the godly may have comfort by his delivery, which delivery he doth confidently expect; *Learn,* 1. As every mercy to every believer giveth a proof of Gods readineſs to ſhew the like mercy to all believers, when they ſtand in need; ſo ſhould every mercy ſhewn to any of the number, being known to the reſt, be made the matter and occaſion of magnifying the Lord, *Let all thoſe that ſeek thee rejoyce and be glad in thee.* 2. The godly whoſe property it is to be partakers of the affliction of Chriſt with others, and to ſeek God, and to wait for the Lords way of delivery, and do love the ſafety of his people, ſhal have reaſon to rejoyce and praiſe God continually for new evidences of his mercy to his own; *Let all thoſe that ſeek thee rejoyce and be glad in thee; let ſuch as love thy ſalvation, ſay continually, The Lord be magnified.* 3. It is an uſual condition of the godly, before they be delivered out of any difficulties, to be made once ſenſible of their own weakneſs, emptineſs, and neceſſities; as here, *I am poor and needy.* 4. It is an ordinary exerciſe of the afflicted, to be deſpiſed of the world, and contemned; and this alſo is a tentation to move them to miſtake their own condition before God; for ſo doth the Pſalmiſt propound the matter before God; *But* (ſaith he) *I am poor and needy.* 5. Whatſoever the world or ſenſe and falſe ſuggeſtions do ſay of the afflicted, yet faith gives ground of aſſurance that our baſe and mean condition is ſo far from making us loathſome to God, that by the contrary the lower we are brought, the more we are in his heart and eſtimation; *Yet the Lord thinketh upon me*; and Gods reſpecting of us, may eaſily make up our loſs of reſpect among men. 6. When the believer hath faſtned his faith, he may expect ſhortly his relief, *Thou art my help and my deliverer,* ſaith he, and then *make no tarrying, O my God.*

behalf of his redeemed ones, and every believer in Christ for that respect may expect continual preservation by the loving kindness and truth of God laid in pawn for it by the Covenant, when they have recourse to God in the time when trouble and guiltiness doth both set on at once; for the reason of the prayer is so conceived, as it may fit both the Mediatour interceding for his mystical body, and every wearied soul also who is fled to God through Christ by faith in him, that he may find his outgate and deliverance in, with, and for Christ, *Let thy loving kindness and truth continually preserve me; for innumerable evils have compassed me about, mine iniquities have taken hold on me.* 6. Nothing can so empty a man, and lay him low, and fil him with confusion of face, as his sin pursuing him; *Mine iniquities have taken hold upon me, so that I am not able to look up.* 7. When all that is a mans own, as natural strength, wit, or courage doth fail; yet God doth not fail and faith doth not fail; *For here when it is come to this, my heart faileth me,* Faith stands up, and in prayer pleadeth for mercy and kindness upon this very reason, because the heart doth fail. 8. As the strait is great, and the burden heavy, and the creature weak: so is the delivery and help neer at hand, *Be pleased, O Lord, to deliver me: O Lord, make haste to help me.*

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PSAL. XLI.

To the chief Musician, A Psalm of David.

David as a Type of Christ, and one of his afflicted followers, after prayer comforteth himself against the uncharitable judgment, which the wicked had of him in his affliction, *ver.* 1,2,3,4. In the second place, he complaineth of his enemies cursed disposition against him, and prayeth to be delivered out of his trouble, *ver.* 5,6,7,8,9,10. In the third place, he is answered comfortably, and praiseth God for it, *ver.* 11,12,13.

Ver. 1. BLessed *is he that considereth the poore: the Lord will deliver him in time of trouble.*

2. *The Lord wil preserve him, and keep him alive, and he shal be blessed upon the earth; and thou wilt not deliver him unto the wil of his enemies.*

3. *The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.*

4. *I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.*

THat he may comfort the godly in their afflictions, and correct the common judgment of the world concerning afflicted people, he giveth a reason for which it is safe to judg charitably of every man who humbleth himself before God in his affliction. *Whence learn*, 1. Albeit it be usual for the world to judg all them that are afflicted, to be plagued of God in wrath, yet it is a blessed course to study to frame our hearts to a wise and discreet judging of other mens estates, by looking to a mans behavi-

haviour in his trouble, and to judg charitably of the man who is contrite, and humbleth himself before God in his afflictions, *Blessed is he that considereth the poor*, or giveth comfort and instruction to the weak. 2. It is a blessed thing for a man afflicted and humbling himself before God to judg charitably of his own condition, as wel as of anothers condition in the like case, *Blessed is he that considereth the poor*, is so set down as applicable to the patient in affliction judging of himself, then to the beholder of another in affliction: and for confirmation of this, he giveth six reasons of comforting [illegible] humbled man, and confirming the charitable [illegible] of him as a fellow-sufferer with him. 3. The [illegible] humble man shal be delivered out of his trouble, be what it may be, *The Lord will deliver him in time of trouble*. This is the first reason of the comfort, and withal a reason of confirmation and encouragement of him that doth judg wisely of the afflicted. 4. The Lord hath a way of delivery, not only from trouble, that a man fal not in it, and not only of delivering from trouble, by removing of the trouble, but also a way of delivery, when the trouble is yet remaining; to wit, by sustaining the man, comforting of him, saving of him from any harm by the trouble, giving him good by the trouble, quieting his mind by patient submission unto God under the trouble, *&c. The Lord wil deliver him in time of trouble*: and this is branched out in particulars in the verses following, as so many reasons of comfort, and charitable judging of his own condition and others. 5. Albeit the godly be brought very low, yet shal he not perish, *The Lord will preserve him and keep him alive*; and this is the second reason of comfort; albeit he faint, and have soul-swarses now and then, yet shal spiritual life be kept in him. 6. None of the godly mans afflictions shal hinder or take away his begun blessedness, even in this world; *He shal be blessed on the earth*: and this is the third reason of comfort; if it may be for Gods glory and the mans good, this temporal life shall be preserved, and evidences of Gods blessing shal be seen upon him. 7. No persecuter shal drive the godly man from his point, and make him forsake God, or the way of godliness; if he slip in a step, God shal raise him up again; *Thou wilt not deliver him to the wil of his enemies*: and this is the fourth reason of his comfort. 8. The Lord wil strengthen the godly to bear whatsoever trouble he putteth on him; *The Lord wil strengthen him on the bed of languishing*: and this is the fifth reason of his comfort. 9. The Lord shal miti-

gate and moderate all the afflictions of the godly, and ease him under his trouble, as tenderly as when a sick persons bed is made the best way that can be for his ease; *Thou shalt make all his bed in his sickness*: and this is the sixth reason of his comfort. 10. The man who may look for all these consolations, and may be judged of charitably, whether it be himself or another, is the man who in the sense of his sins humbleth himself before the Lord, especially when he is afflicted, and flieth to Gods mercy: first, to have sins pardoned; and next, to have his trouble removed, as God seeth it fit for his salvation. This is pointed out in *Davids* behaviour under his trouble, of set purpose that he may give the character of the Lords poor man, to whom the foresaid comforts do belong, and of whose estate a good construction is to be made; *I said, Lord, be merciful to me, heal my soul, for I have sinned against thee.*

Ver. 5. *Mine enemies speake evil of me: When shal he die, and his name perish?*

6. *And if he come to see me, he speaketh vanity: his heart gathereth iniquity to it self*, when *hee goeth abroad, he telleth it.*

7. *All that hate me whisper together against me: against me do they devise my hurt.*

8. *An evil disease*, say they, *cleaveth fast unto him: and* now *that hee lieth, he shal rise up no more.*

9. *Yea, mine own familiar friend in whom I trusted*, which *did eat of my bread, hath lift up his heel against me.*

10. *But thou, O LORD, be merciful unto me, and raise me up that I may requite them.*

From his complaint against his enemies, set down in the second place; *Learn*, 1. Evil speeches against the godly wil be taken notice of by God, and made a part of the wickeds ditty, *Mine enemies speak evil of me.* 2. The malice of the enemies of godliness is such against the godly, as nothing but their utter overthrow and rooting out from the earth of such a sort of people can satisfie them, *When shal he die, and his name perish?* say they;

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3. The godly have to do not only with open enemies, but with ſecret falſe diſſemblers alſo, who wil profeſs friendſhip with fair words, when they are following the way of malice, from whoſe falſhood there is no refuge more then from the force of the open enemy, ſave to fly to God, the Judg of all oppreſſed people: *If he come to ſee me, he ſpeaketh vanity*; many fair words, but none of them true. 4. The end of the wicked mans pretended kindneſs to the godly, and of his inſinuating of himſelf in their fellowſhip is, that he may make obſervation of ſomthing in their behaviour, or condition or ſpeeches, wherof he may make advantage againſt them, *If he cometh to ſee me, his heart gathereth iniquity to it ſelf; when he goeth abroad he telleth it.* 5. Albeit the wicked can do no more againſt the godly then God wil permit to be done for the godly mans exerciſe and good, yet many are the conſultations which the wicked have, that they may hurt and deſtroy the godly, *All that hate me whiſper together againſt me, againſt me do they deviſe my hurt.* 6. When the godly fal in ſtraits, the wicked judg that the godly ſhal never get out of their trouble, and in this hope do refreſh themſelves, *An evil diſeaſe cleaveth faſt unto him, and now that he lieth, he ſhal riſe no more.* 7. The lot appointed to Chriſt, and to all the true members of his myſtical body as wel as to *David*, is to find in the time of their trials a hard meeting in the world from the wicked, how many bonds ſoever of nature, friendſhip, familiarity, or obligations of the wicked unto the godly intervene, which otherwayes might require better offices; *Yea, mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up his heel againſt me.* 8. We muſt not dwel upon our miſeries in time of trouble, as if we had nothing to do, ſave to weep and mourn, but we ſhould turn our ſelves to God, and pray to him for mercy, and expect a delivery, as the Pſalmiſt doth here, *But thou, O Lord, be merciful to me, and raiſe me up.* 9. Albeit it be not fit for every believer, to reſolve requiting of their perſecuters and enemies, as it was fit to *David* as a Magiſtrate, and to Chriſt who is King of Kings, here repreſented by him; to reſolve vengeance, and to execute the ſame alſo againſt their enemies; yet every believer may be aſſured of this, that what injuries are done to Chriſt in their perſon, Chriſt ſhal requite their perſecuters; for he in his myſtical members ſhal never be ſo born down, but he ſhal be raiſed up again (as he was raiſed up perſonally after his perſonal ſuffering) *Raiſe me up, that I may requite them.*

Ver. 11 *By this I know that thou favoureſt me becauſe mine enemy doth not triumph over me.*

12. *And as for me, thou upholdeſt me in mine integrity: and ſetteſt me before thy face for ever.*

13. *Bleſſed be the* LORD *God of Iſrael from everlaſting and to everlaſting, Amen and Amen.*

In the laſt part of the Pſalm in his thankſgiving, preſuppoſing that the Pſalm was drawn up after the delivery from the trouble which is ſet forth in the former part. *Whence learne,* 1. Albeit external deliveries from enemies, and ſucceſs eternal do not alwaies ſerve for marks of Gods favour (for an ill man in an ill cauſe may have ſucceſs for a time) yet when the man is reconciled to God, and the cauſe which the reconciled man defendeth againſt his perſecuters, is the Lords cauſe; in this caſe if God ſhal give to his ſervant either ſpiritual victory, that the enemy do not ſo prevail over him, as to drive him from his righteous cauſe; or external victory, and deliverance alſo from the power of the adverſary, together with the ſpiritual victory; in this caſe (I ſay) the word of God, and the work of God concurring, do give evidence not only of Gods favouring the mans perſon, but alſo of his favouring the mans cauſe and carriage in the cauſe, ſo as he may ſay, *By this I know that thou favoreſt me, becauſe mine enemie doth not triumph over me.* 2. Uprightneſs is a ſpecial means to bring a man through difficulties, and whatſoever infirmities the believer be ſubject unto, he ſhal not want comfort, if he keep the conſcience of integrity, uprightneſs, and ſincerity; for this is the Pſalmiſts rejoycing, when he looks back upon his former exerciſe under trouble, *As for me, thou upholdeſt me in my integrity.* 3. The wiſe wraſtler with tentations, is made at length to ſee and acknowledge by the experience he hath of himſelf and of Gods help in time of tentation, that all the glory of his ſtanding and bearing out in trouble for righteouſneſs, doth belong to the Lord, *Thou upholdeſt me in mine integritie.* 4. Experience of Gods gracious bearing out of a believer in time of tria[illegible] ſerveth for a good argument to make him confident of the continuance of Gods favour to him for ever; yea after experiences and victory, God uſeth to give ſome meaſure of perſwaſion of his everlaſting love toward them that have overcome; as here, *Thou ſetteſt me before thy face for ever.* 5. He that gets a

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ſight of Gods love to him, may knit Gods felt favour in effect with Gods everlaſting love decreeing to ſhew favour, and his everlaſting love communicating it ſelf to him, and performing the decrees of love touching him, and may behold the courſe of everlaſting bleſſings running from eternity before the world, to everlaſting after the world; and the believer having ſeen it, ſhould acknowledge this with praiſe and thankſgiving; as here, *Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting.* 6. He that ſeeth the courſe of Gods love to himſelf, ſeeth Gods love in conjunction with the reſt of the Lords people alſo, who are joyned in the ſame Covenant with him unto God in Chriſt. *Bleſſed be the Lord God of Iſrael*, ſays the Pſalmiſt, now when he will bleſs God for his own particular mercy. 7. Freſh experiences of Gods love in a particular trial, eſpecially when the ſoul is lifted up to the eternal original, and everlaſting endurance of it, will make a ſoul heartily with all his ſtrength give everlaſting praiſe to God, and ſeal it affectionately again and again, *Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting. Amen, and Amen.*

PSAL. XLII.

To the chief Muſician, Maſchil, for the ſons of Korah.

In this Pſalm *David* ſheweth what was his longing after the fellowſhip of the Saints in their publick worſhip and ſervice of God, in the time of his baniſhment, by the perſecution of *Saul*, *ver.* 1,2,3,4. and how he wraſtled with diſcouragements, by checking himſelf for it, and by praying to God, whereby he was erected unto hope and confidence to be anſwered, *ver.* 5, 6, 7, 8, 9, 10, 11.

Verſ. 1. AS *the Hart panteth after the water-brooks: ſo panteth my ſoul after thee, O God.*

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2. *My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?*

3. *My tears have been my meat day and night: while they continually ſay unto me, Where is thy God?*

4. *When I remember theſe things, I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God, with the voyce of joy and praiſe, with a multitude that kept holy day.*

HE ſetteth down his ſad condition in his baniſhment, eſpecially when he remembred the ſolemn aſſembly of Gods people at the Temple, and ſaw himſelf either in the wilderneſs, or among the heathen, deprived of the uſe of publick ordinances. *Whence learn,* 1. It is not a bare formal uſe of the ordinances, but communion with God himſelf, which the lively believer doth ſeek after in the uſe of the publick ordinances, *My ſoul panteth after thee, O God.* 2. Spiritual affections when they are raiſed, and by delay, or by outward reſtraint are kept off from ſatisfaction, are comparable in meaſure or in the point of ſincerity to the kindly appetite of natural food, *As the heart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.* 4. Worſhippers of the true God do find, and more and more may find lively refreſhments to their ſouls in him, the experience whereof doth kindle their deſire of the renewing thereof by ſuch means, as they have found refreſhments by before, *My ſoul thirſteth for God, for the living God.* 5. Becauſe the aſſemblies of the Church, for the exerciſe of Religion, are the tryſting places, where God uſeth to ſhew himſelf to his people; therefore lovers of God are hearty lovers of the publick ordinances, and moſt deſirous to frequent them for that cauſe; *When ſhall I come and appear before God?* 6. It is not enough for the wicked to ſee the godly in affliction, except they impute the miſery of the godly unto their Religion, and inſult over them, either as Atheiſts, or as falſe worſhippers, or as hypocritical people forſaken of God; *They ſay continually unto me, Where is thy God?* 7. To find Satan and wicked men, and Gods ſad diſpenſations ſeeming to ſpeak rejection from God, & to ſee the glory of the true Religion, and a mans own intereſt in

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God called in queſtion, and thruſt through with fiery darts of inſulting enemies, is a matter indeed of great grief, and able to render all the comforts of the earthly creatures taſtleſs to a godly ſoul, *My tears have been my meat day and night, while they ſay unto me, Where is thy God?* 8. As they who have had moſt plenty of the means of grace, may have ſcarcity of them ere all be done; ſo no one will take the inlack of them more heavily, then they who have reaped moſt ſpiritual benefit by them; *When I remember theſe things, I pour out my ſoul in me.* 9. The Saints ſhould be ſo far from ſeparation from the fellowſhip of the viſible Church in the publick exerciſe of holy ordinances, albeit they know certainly that all are not ſound profeſſors who are to joyn with them, that it ſhould be their joy to have multitudes partaking in the uſe, (at leaſt of ſome) of the publick means, and ſuch as were not publickly ſcandalous joyning in all the ordinances, whereby God might be openly honoured, and his elect among them might in Gods own time be converted; for *David went with the multitude, and that to the houſe of God, with the voice of joy and praiſe, and with a multitude that kept holy day.* And this was at the time when King *Saul* and his Courtiers were joyned in the publick ordinances with him, and with *Jonathan*, and other ſuch godly perſons: Now what the conſtitution of the Church viſible was in *Sauls* days, in regard of the hypocriſie of profeſſors known to *David*, ſundry of *Davids* Pſalmes do make evident, and yet for all that he witneth to have the like occaſion of worſhipping God again, and doth account highly of what he ſometimes did enjoy.

Ver. 5. *Why art thou caſt down, O my ſoul; and* why *art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him* for *the help of his countenance.*

In the ſecond part of the Pſalme, he wreſtleth with diſcouragements, and the conflicts are four. In the firſt he laboureth to comfort himſelf three wayes; firſt, by checking himſelf for his dejection of ſpirit, and for diſquietneſs; next, by ſtirring up the grace of God in himſelf, namely faith and hope; thirdly by application of the word of promiſe made unto him for ſtrengthening of both to bear him out, till the Lord ſhould manifeſt his promiſed kindneſs. *Whence learn,* 1. When ſore troubles in ſtead of humbling a man, do preſs him down unto dejection and diſcourage-

couragement of minde; it is a gracious mans part to check himself for this reasonless fit of unbelief, and to put his conscience to answer for yeilding so far to the tentation; *Why art thou cast down, O my soul?* 2. Mis-belief in a child of God is followed with restlesness of spirit, as a chastisement drawn on by that sin, for which disquieting of himself the man may justly be challenged also, and will not be able to give a reason for it, *Why art thou disquieted within me?* 3. The only means of remedying discouragements and unquietness of minde, is to set faith on work to go to God, and take hold on him, and to cast anchor within the vail, hoping for and expecting relief from him, *Hope thou in God.* 4. The believer in the midst of trouble, may promise to himself new experience of Gods kindness and consolation by delivery out of it, and to God he may promise praises: *I shall yet praise him for the help of his countenance.*

Ver. 6. *O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.*

In the second conflict he turneth him to God, and layeth the case of his discouraged heart before him, labouring to make use of old experience. *Whence learn,* 1. Albeit a dejected and disconsolate soul may and should deal with it self rationally, to recover it self, yet can it not do it effectually; but as a man sick and weak and faln from his bed calleth for help, so must it call to God and lay out its case before him, that he may recover it: *O my God, my soul is cast down within me.* 2. Albeit the power of making the means effectual, be not in us, but in the Lords hands, yet must we not cease to use the means rationally still, whereby the Lord useth to convey his efficacious power, and to call to minde experiences, as a good means for recovering of our selves; *My soul is cast down, O God, therefore will I remember thee from the Land of Jordan.* That is, I will aime at comforting my self, by remembring what I have found by experience in several places of *Judea* of thy goodness to me: and I will look to the holy land, and to the Temple, the place where thy gracious presence is offered, and where thy honour dwelleth.

Ver. 7. *Deep calleth unto deep, at the noise of thy water-*

Water-ſpouts: all thy Waves and thy billows are gone over me.

In the third conflict, wherein the very remembrance of by-gone experience, which even now was made uſe of to comfort him, doth kindle a freſh again his grief. *Learn*, 1. Though the uſing of the right and appointed means to comfort us, ſhould ſeem to us to have a contrary effect to what we intended, and to encreaſe our grief by our uſing them, yet ſtill muſt we wraſtle on, uſing ſtill one means after another, mixing prayer with all other means, as *David* doth here, ſaying, *Deep calleth to deep, at the noiſe of thy water-ſpouts.* 2. As the noiſe of rain from the clouds raiſeth a noiſe of the inferiour waters and floods; as the raiſing of brooks doth raiſe the rivers, and all do ſhut themſelves into a ſea; and as the waves of the ſea do call one upon another to follow the former at the back: ſo one grief doth waken another, one tentation doth ſtrengthen another, one affliction augmenteth another, till a ſea of troubles raiſed by a ſtorm be like to overwhelm the man, *All thy waves and thy billows are gone over me.*

Verſe 8. *Yet the LORD will command his loving kindneſs in the day time, and in the night his ſong* ſhall be *with me*, and *my prayer unto the* God *of my life.*

9. *I will ſay unto* God, *My rock, why haſt thou forgotten me? Why go I mourning, becauſe of the oppreſſion of the enemy?*

To oppoſe this new aſſult, faith puts forth it ſelf the third time, promiſing to the wraſtler what God hath promiſed to the believer; whereupon he reſolveth to plead his cauſe more hardly, and ply God yet again with prayer more earneſtly, that he may prevaile: *Whence learn*, 1. Faith ſeeth in Gods Word and in by-gone evidence of his truth manifeſted in his word, as it were a written order and commiſſion ready to be given forth in acts of providence for ſatisfying the believer with ſo much freſh experience, as may fill him day and night with ſenſe of Gods love and ſongs of praiſe, *Yet the Lord will command his loving kindneſs in the day-time, and in the night his ſong ſhall be with me.* 2. The care of our life bodily, ſpiritual, and everlaſting, lieth upon God, by ver-

tue of his Covenant with us to keep it, to feed it and renew it in all the decays thereof, till it be poſſeſſed of unchangeable bleſſedneſs, the belief whereof is a ground of perſeverance in prayer, *My prayer ſhall be unto the God of my life.* 3. Faith may improve its right before God, and plead that the believer be not rejected, and may regrate any appearance (which is offered to ſenſe) of rejection, *I will ſay unto God, Why haſt thou forgotten me?* 4. The believer in his complaints muſt not weaken his own faith, but weaken his unbelief rather, and to this end ſhould faſten his faith ere he complain, *I will ſay unto God, My rock,* there faith is faſtened, then followeth the complaint, *why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?*

Ver. 10. As *with a ſword in my bones, mine enemies reproach me: while they ſay daily unto me, Where is thy God?*

11. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God; for I ſhall yet praiſe him,* who is *the help of my countenance, and my God.*

In the fourth conflict which he hath chiefly with the mockers of his Religion, and of his cauſe, and of his truſt in God; *Learn,* 1. The ſharpeſt part of a believers trial and affliction is, when in his perſon Religion and Gods glory is mocked; this cruel ſort of perſecution pierceth deepeſt in his heart, becauſe it tends to drive the man to deſperation, and to make Religion and faith in God out of requeſt, *As with a ſword in my bones, mine enemies reproach me.* 2. Continuance of the reproach of godlineſs, and of the inſolency of mockers ſcorning Religion in the afflicted mans face, in the time when it ſeemeth that his affliction ſpeaketh deſperation of relief, doth greatly encreaſe the power of the tentation, and the godly mans grief: *A ſword in my bones, while they ſay daily unto me, Where is thy God?* 3. As the battel againſt diſcouragements and unbelief uſeth to be often renewed even after the believer hath gotten the victory once and again, and as the wraſtlers weakneſs uſeth often to be made evident: ſo the ſame means and weapons muſt be often uſed, and we muſt not be weary to fight on; for, *Why art thou caſt down, O my ſoul,* is now repeated as before; the miſ-beleif and diſquietneſs drawn on by miſ-belief, muſt be yet again rebuked, *Why art thou diſquieted within me?*

Faith

Faith and hope muſt be ſet on work againſt all the diſappearances of help, *Hope thou in God*; we muſt (as it were) be ſurety to our ſelves for Gods promiſes made to us, that they ſhall be performed; *I ſhall yet praiſe him.* 4. As when the Lord doth withdraw both the outward tokens of his favour, and alſo his inward conſolation for a time, the countenance of the godly cannot chuſe but be heavy, caſt down, and look ſad like a man that is ſick; ſo when God returneth to comfort, and to owne his own either both inwardly and outwardly, or inwardly only; the mans face looketh cheerful, *He is the health of my countenance.* 5. Although the Lord for a time ſhall nether remove the outward affliction, nor yet inwardly give comfort, yet faith will ſuſtain it ſelf upon the Covenant, and lay its whole weight upon it, and may do it confidently; for it will not ſink under the man, nor under his burden, *He is my God.*

PSAL. XLIII.

This Pſalme tendeth to the ſame purpoſe with the former; for *David* in exile complaineth of his perſecuters, and prayeth for delivery, and regrateth his ſad condition, *ver.* 1. 2. prayeth for reſtitution unto the liberty of the publick ordinances, promiſing to praiſe God at his returning cheerfully, *ver.* 3, 4. and warſtleth with his diſcouragements as he did in the former Pſalme, *ver.* 5.

Verſ. 1. *JUdge me, O God, and plead my cauſe againſt an ungodly nation: O deliver me from the deceitful and unjuſt man.*

2. *For thou* art *the God of my ſtrength, why doeſt thou caſt me off? why go I mourning, becauſe of the oppreſſion of the enemy?*

FRom his complaint and prayer against his enemies; *Learn*, 1. As the godly have usually enemies powerful, many, crafty and cruel, oppressing them for righteousnesse; so want they not a Judge impartial, who is sufficient to take order with their adversaries, to whom they may & should address themselves in their affliction, as *David* doth here; *Judge me, O Lord, and plead my cause against an ungodly Nation.* 2. The craftinesse and falshood, and fair pretences, whereby the enemies do palliate their cruel purposes, are more dangerous then their professed cruelty; from which no wisdome, except divine direction, can save a man; *O deliver me from the deceitful and unjust man.* 3. What the oppressed Church, or particular Believer wanteth, that God hath, and is to be forth-coming for the Believers use and benefit, (as his need shall be) to uphold him by it, and comfort him, and deliver him, and blesse him: For, *Thou art the God of my strength.* 4. Although the Lord be all in all to us by Covenant; yet for our good and his own glory he may so exercise us, as we may want possession for a time of what we have in promise; yea, and seem also to be thrust out of our right; in which case if we shall once fixe our faith, we shall have liberty to dispute our right against all tentations, and to expresse the sense of our condition unto God without being mistaken, as here *David* doth, saying (not before, but after the fixing of his faith:) *Why dost thou cast me off? Why go I mourning for the oppression of the enemy?*

Vers. 3. *O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy Tabernacles.*

4. *Then will I go unto the Altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.*

From his prayer and promise of thanksgiving; *Learn*, 1. No tentation unto discouragement, nor seeming desertion should divert the Beleever from pursuing his desire of relief, but rather kindle his affection in prayer: *O send out thy light.* 2. Comfort, deliverances from troubles, and performance of promises, when they most disappear, are kept in store for us, and fast locked up, to be let forth in due time unto us: *O send out thy light, and thy truth.* 3. Direction how to carry our selves till we obtain our desires; and observation of the steps of Gods providence;

vidence, bringing us to the poſſeſſion of promiſed mercies, are neceſſary preparations for the mercie which we ſeek, and ſhould be prayed for as mercies in order preceding that particular which we ſhould have: *Let them lead me; let them bring me unto thy holy hil.* 4. Spiritual grief muſt have ſpiritual comfort; godly ſorrow for diſtance from God and want of the comfortable uſe his of ordinances, admitteth no comfort, ſave a comfort of that kind; for *David* longeth more to have the free uſe of the publick ordinances, then to have the Kingdome; Therefore ſaith he, *let them bring me to thy holy hill, and to thy Tabernacles.* 5. The firſt thing a ſoul is to look unto in his addreſs to God, is the means of expiation of his ſin, and that is Chriſt (repreſented by the Altar) offering himſelf a ranſome for the ſinner, and ſanctifying the perſon of the offerer, and the worſhip and ſervice of the man that comes to God through him; *Then wil I go to the Altar of God.* 6. This way of making addreſs to God by Chriſt, giveth preſent acceſs to God, and peace to the ſoul of him who draweth near this way; *Thus I wil go to God.* 7. God laid hold upon through Chriſt, furniſheth not only peace, but unſpeakable joy alſo to the believer; yea, God reconciled through Chriſt, is the life of the believers gladneſs, *I wil go to God, my exceeding joy.* 8. As is the longing of the ſoul after God, when it is at a diſtance from him: ſo is the conſolation and ſatisfaction which it findeth after renewed acceſs; and as the ſupplicant is earneſt for renewed ſenſe of fellowſhip: ſo doth he purpoſe that the praiſes of God ſhal be hearty at the receiving of that which he longed for, and alſo that his faith ſhal be ſtronger by the faſtning of the bond of the Covenant between him and God more ſtrongly: *I wil praiſe thee with the harpe, O my God.*

Ver. 5, *Why art thou caſt downe, O my ſoule? and why art thou diſquieted within me? hope in God; for I ſhal yet praiſe him, who is the health of my countenance and my God.*

He cloſeth this Pſalm as the former, ſetting faith and hope on work to wraſtle with diſcouragement. *Whence learn,* 1. The ſtrongeſt Believer may be overtaken with fits of dejection and diſcouragement; for this Champion findeth his ſoul caſt down. 2. A praying ſoul believing in God through Chriſt, hath no

reason of dejection and discouragement, whatsoever reason of humiliation he may have: *Why art thou cast down, O my soule?* 3. It is a sanctifying means for wrastling out of discouragement, to dispute mis-belief to the door, or to dispute our selves out of the dumps by reason taken from the Lords word; and it is wisdome to get the conscience to be our friend, when the mind and the heart are in a wrong temper in this case; it is necessary to take Gods part against mis-belief, and unwarrantable unquietnesse, and to dispute both his cause and our own against tentations: *Why art thou disquieted within me?* 4. No rest to a troubled and unquiet spirit, but by casting anchor on the Rock, and hoping in God; *Hope thou in God.* 5. Hope cannot raise it self in trouble, but by the gripe of a promise; *Hope in God, for I shal yet praise him.* 6. Though faith be in darknes, yet wil it see afar off; so soon as it puts the prospect of the Covenant of Grace to its eye, it discerneth the proper remedy of present evils to be in God, and the good it would be at, coming along unto it, and is as sure of it, as if it were in possession: *He is the health of my countenance, and my God.*

PSAL. XLIV.

To the chief Musician, for the sons of Korah.

The Church under heavy persecution: First, strengtheneth her faith in God before she enter upon her lamentation, *ver.* 1, 2, 3, 4, 5, 6, 7, 8. **In the second place, she layeth forth her sad sufferings under the hands of cruell persecuters,** *verse* 9, 10, 11, 12, 13, 14, 15, 16. **In the third, she professeth her constant adherence unto God, and doth avow his truth for time by-past, and her purpose to continue for time to come,** *vers.* 17, 18, 19, 20, 21, 22. **In the last place, they pray unto the Lord to arise, and relieve them from their cruel persecuters,**

for

for the glory of both his juſtice and mercy, *ver.* 23, 24, 25.

FRom the Inſcription, *Learn*, Seeing the Canon of the whole Hebrew Bible is commended to us by Chriſt and his Apoſtles, as the undoubted word of God, and the undoubted Scriptures given by inſpiration of the Holy Spirit to the holy men of God, the writers therof, as kept intire and not vitiate by the Jewes, (whoſe honor for preſerving faithfully the Oracles of God committed unto them, is unſtained, *Rom.* 4. 2.) We are not to trouble our ſelves about the name of the writer, or time of writing of any part therof; eſpecially becauſe God of ſet purpoſe concealeth the name ſundry times of the writer, and the time when it was written; That we might look in every book, more to the Enditer of it, then to the writer of it; and that the uſe of any exerciſe of any of the Saints ſet down therein, might be ſo much the more large, as the conſideration of particular circumſtances of time and perſons, (whereunto it might ſeem only to be applied) were laid aſide; For this Pſalm wanting the name of the writer, and time of the writing of it alſo, is looked upon by the Apoſtle, *Rom.* 8. 36. not only as an experience of the Church before us, but alſo as a prophecie of the martyrdom of Chriſtians under the *Goſpel*, and as encouragement to ſtand conſtant in the faith in hotteſt perſecutions.

Ver. 1 WE *have heard with our ears, O God, our fathers have told us* what *works thou dideſt in their dayes, in the times of old.*

2. How *thou didſt drive out the heathen with thy hand, and plantedſt them*; how *thou didſt afflict the people, and caſt them out.*

3. *For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them; but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.*

FOr the confirmation of their faith, they lay forth three arguments. The firſt is from the Lords mighty work in driving out the Canaanites, and planting their fathers in *Canaan*, made

mention of in holy Scripture. *Whence learn*, 1. The informa-
tions which the Scripture doth give us of Gods working for hi
people, is as sure, and should be so looked upon by us; as
the people of God who lived in the dayes when these works we
done, and who were eye-witnesses thereof, should a so rise u
from the dead when the Scriptures are read, and testifie unt
us, saying: *Of these things we were eye-witnesses*, and we re
them unto you for unquestionable truths; for thus much do the
words import: *We have heard with our eares, O God, our fa
thers have told us what thou didst in their dayes.* 2. The Scrip
ture doth keep the declarations of Gods work and wil so fres
and clean and pure from the mixture and superfluitie and im
perfection of humane tradition, that God wil own it as his ow
proper testimonie, when we bring it before him: *Our eare
have heard, O God, what thou didst in the times of old.* 3. God
old works have new use in all ages, for the furtherance of Be
lievers faith, patience and comfort: *We have heard wha
thou didst in times of old*, say the Saints now in trouble; an
standing in need of experience of the like works of God for them
4. Albeit comparison of by-gone better times with ours, doth
augment grief and tentation at first; yet when they are wel
looked upon in their end and use, they serve to comfort us, and
confirm our faith, as here the persecuted Kirks use-making of th
like condition of the Lords people before them doth teach us.
5. Although Families and Nations were rooted in a Land, lik
old Oak-trees, and were very long possessors of it; yet God
can drive them out of it, by what instruments soever he pleaseth
to do it; The work of vanquishing Nations, and subduing o
them, and casting out of them; is the Lords work: *Thou didst
drive out the heathen with thy hand.* And so is the planting of
a people in a land, or continuing families in succession: *Thou
plantedst our fathers, and castedst out the people.* 6. The Lords
part in a work is best seen, when mans part and all that he, as an
instrument hath done, or could have done in it, is all declared
null; being considered as separate from God, who moved the in-
strumente, and did work by them what he pleased: *They got not
the land in possession by their own sword, &c.* 7. The fountaine
of all good which is done to, or by the Church, is the only meer
favour of God and his good pleasure; That they are an incor-
poration, a Church planted, fostered, defended so long, watered,
spared so long, all is free favour; *Neither did their own arme
save them, but thy right hand, &c. because thou hadst a favour
unto*

unto them. 8. When God ſheweth the light of his countenance to a people or perſon, he wil alſo ſhew his power for them; *Thy arm and the light of thy countenance, gave them the land in poſſeſſion.* Theſe two go together.

Ver. 4. *Thou art my King, O God; command deliverance for* Jacob.

The ſecond argument for confirmation of the Church, is from the relation between God and her; *Thou art my King, O God, &c. Whence learn,* 1. Trouble doth make Faith thirſty, and teacheth the believer to make uſe of his right and intereſt, and relations between God and him, which otherwiſe poſſibly might have lien idle in his coffer; yea, and Faith by trouble is made wiſe to chuſe out the relation which ſerveth moſt for its preſent uſe; *Thou art my King, O God.* 2. Relations between God and his people, do ſtand conſtantly in adverſity, as wel as in proſperity: The godly in perſecution have God for a King to come unto, from whom they may expect all the benefits which Subjects can expect from a potent King, as here the Church ſaith to God, however thou thinkeſt it fit to put us under the feet of perſecuters; yet *Thou art my King, O God.* 3. Whatſoever be the particular condition of any member of the Church, their prayer ſhould be put forth for the whole body; ſpecially when the perſecution is of the whole: *Command deliverance for* Jacob. 4. It wil coſt the Lord but a word to deliver his people: Let him give out order, and it ſhal be effected; The Church craveth no more, but *Command deliverance.*

Ver. 5. *Through thee wil we puſh down our enemies; through thy name wil we tread them under that riſe up againſt us.*

6. *For I wil not truſt in my bowe, neither ſhall my ſword ſave me.*

7. *But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.*

8. *In God wil we boaſt all the day long; and praiſe thy Name for ever. Selah.*

The third argument to confirm their Faith, is the conſcience of their ſincere purpoſe, to give God the glory of inabling them unto all duties, whereunto he hath promiſed to inable them. *Whence learn*, 1. The believer may promiſe to himſelf whatſoever God hath promiſed unto him; hath God promiſed to give his own people the victory over their enemies? then the believer may promiſe to himſelf he ſhal overcome his perſecuters, and through Gods ſtrength be more then a conquerour over them; *Through thee wil we puſh down our enemies.* If the enemy make head againſt them after a defeat, the Believer may ſay, *Through thy Name wil we tread them under that riſe up againſt us.* 2. The leſs confidence we have in our ſelves or in any thing beſide God, the more evidence have we of the ſincerity of our faith in God: *For I wil not truſt in my bow, neither ſhal my ſword ſave mee.* 3. It is a proof of ſincerity of Faith, to give God as much credit for time to come, as he hath gained to himſelf, by the evidencing of his truth in time by-gone; *My ſword ſhal not ſave me: But thou haſt ſaved us, and therfore through thee wil we puſh down our enemies.* 4. Whoſoever doth hate the Lords people, ſhall be forced to think ſhame of their enmity one day; *Thou haſt put them to ſhame, that hated us.* 5. The glory which we give to God in proſperity, we ſhould give him the ſame in our adverſity; change of times and diſpenſations ſhould not change his glory, nor our confidence in him: Though the Church be under foot of men, the Churches God is above all: *In God wil we boaſt all the day long, and praiſe thy Name for ever.*

Ver. 9. *But thou haſt caſt off, and put us to ſhame, and goeſt not forth with our armies.*

10. *Thou makeſt us to turn back from the enemy; and they which hate us, ſpoile for themſelves.*

11. *Thou haſt given us like ſheep* appointed *for meat; and haſt ſcattered us among the heathen.*

12. *Thou ſelleſt thy people for nought; and doſt not increaſe thy* wealth *by their price.*

13. *Thou makeſt us a reproch unto our neighbours, a ſcorn and deriſion to them that are round about us.*

14. *Thou makeſt us a by-word among the heathen; a*

ſhaking

shaking of the head among the people.

15. *My confusion* is *continually before me, and the shame of my face hath covered me.*

16. *For the voice of him that reproacheth and blasphemeth: by reason of the enemie and avenger.*

Having thus fastned a resolution to believe constantly in God, the Psalmist layeth forth the lamentable condition of the Church before God, with the temtation which did assault his people in their sufferings. *Whence learn*, 1. It can stand with the constant love of God to his people, to put them to so hard exercises by variety of troubles; as he may seem not only to break off his former course of kindness towards them, but also to cast them off, and turn against them, by sending sore judgments on them, which ordinarily do speake unto humane sense wrath, and utter wrath; *Thou hast cast off*; yea, and they may seem disappointed of their hoped for protection and assistance from God; *Thou hast put us to shame*: and may lose heart and hand when they go to battel against their enemies in a good cause; *Thou goest not forth with our armies, ver.* 9. and be put to flight in battels, and be made a spoil to their despiteful enemies: *Thou makest us turne back from our enemies, and they that hate us, spoil for themselves.* v. 10. and being destitute of humane help for recovery, may seem to be left in the hand of the enemie, to dispose of them (as it may seem) to his pleasure; *Thou hast given us like sheepe for meat.* And albeit all believers cannot be cut off, yet we may lose the face of a Church or Congregation: *Thou hast scattered us among the Heathen, ver.* 11. and may be made underlings and slaves to oppressors with no apparant advantage to the Lords glory, but seeming losse rather; *Thou sellest thy people for nought, and dost not increase thy wealth with their price, ver.* 12. And may be deprived, not only of the common duties of humanity, which may be expected of neighbours, but also be disdained by them, mocked and reproached by them: *Thou makest us a reproach to our neighbours, a scorn and derision to them that are about us, ver.* 13. And in a word, may be the most despised people under heaven; which as it is the just punishment of the scandalous carriage of the visible Church, when they make Gods name to be reproached among Idolaters and heathen people; So is it the sharpest trial and temtation of the truly godly that can

be; *Thou makeſt us a by-word among the heathen, a ſhaking of the head among the people*, verſ. 14. *Learn alſo*, 2. As Gods preſence manifeſted among his people, and for them in the ſight of the world, makes them the moſt famous, wiſe, couragious, proſperous and bleſſed people in the world: So when God being provoked by the wicked behaviour of his profeſſed people, leaveth them, with-draweth his protection from them, wil ſhew himſelf angry at them; they become fooliſh and feeble ſheep, a deſpicable and diſdained people above all others; *We turn back from the enemy. Thou haſt given us as ſheep appointed for meat, a reproach, a ſcorn, a by-word.* 3. Whatſoever calamity cometh upon us, howſoever, and for whatſoever cauſe, we may ſafely take God for the worker of all our woe; albeit the meritorious cauſe be in our ſelf, the inflicting of the calamity is of the Lord; for there is no trouble in the City which the Lord wil not avow himſelfe to be the inflicter of; for here the Prophet puts all upon God, *Thou haſt done it*, five or ſix times. 4. When the viſible Church hath drawn on miſerie on her ſelf, and God hath inflicted calamities juſtly on her; it is ſafer to go to God, and lay before him all his work of juſtice, and the miſery which lieth on us, then to keep it within our breſts, or tel it of him to others; He that hath wounded us, is only able to heal us, ſo doth this example teach us to do. 5. When the viſible Church is viſited with ſad calamities, the true members therof are partakers of the trouble and ſorrow, and ſhame of that condition: *My confuſion is continually before me*, ſaith the Pſalmiſt. 6. It is not very ſoon that the Church is delivered out of her trouble, when once ſhe falleth in it; there is a time wherein it is continued: *My confuſion is continually before me, and the ſhame of my face hath covered me*, ver. 15. 7. When the enemy doth reproach Religion and righteouſneſs, becauſe of the calamity of the godly; the more is ſpoken of Gods reſpect to the godly, and their cauſe, the more the enemie reproacheth and putteth the godly to ſhame; and ſo (while Gods diſpenſation ſeemeth to ſpeak the contrary) it ſeemeth to be but their own confuſion for the godly to ſpeak of God, or godlineſs, and righteouſneſs of their cauſe. This is a ſad caſe, *The ſhame of my face hath covered me, for the voice of him that reproacheth, and blaſphemeth, by reaſon of the enemie and the avenger.* verſe 16.

Verſe

Ver. 17. *All this is come upon us, yet have we not forgotten thee: neither have we dealt falſly in thy Covenant.*

18. *Our heart is not turned back: neither have our ſteps declined from thy way.*

19. *Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.*

20. *If we have forgotten the Name of our God, or ſtretched out our hands to a ſtrange god:*

21. *Shall not God ſearch this out? for he knoweth the ſecrets of the heart.*

22. *Yea, for thy ſake are we killed all the day long: we are counted as ſheep for the ſlaughter.*

In the third place, the godly do profeſſe for all that is ſaid, their ſtedfaſtneſſe in the profeſſion of their faith for which they were perſecuted. *Whence learn,* 1. It is the duty of the Lords people, whatſoever trouble or perſecution they ſhall fall into, to be ſtedfaſt in the profeſſion of the true Religion, and in every point of controverted truth: *All this is come upon us, yet have we not forgotten thee.* 2. As the maintaining of controverted truth muſt flow from faith in God, and love to him, entertaining the affectionate remembrance of Gods kindneſſe, whatſoever change of diſpenſation they ſhall feel: So the paſſing from a point of truth in time of trouble, is a forgetting of God who is but hiding himſelf for a while, till the trial be perfected; Therefore ſay the faithful, *All this is come upon us, yet have we not forgotten thee:* 3. As the Lord hath been pleaſed to enter into Covenant with his Church, and to make the Covenant a ſanctified means for keeping his people more ſtedfaſt in their duty; So ſhould his people make conſcience of keeping Covenant made with God, and of remaining ſtedfaſt in the maintenance of every duty whereunto they ſtand bound therein, that when they give accompt thereof, they may ſay with comfort, *We have not dealt falſly in thy Covenant.* 4. Covenants which people do make for adhering to the true Religion, and to moſt all duties commanded in Gods word, are not of the nature of humane

mane Covenants, wherein man and man are the parties, and God only judge and witneſſe; but are ſuch Covenants as God is alſo a party therein, to whom a people is ſo much the more engaged, as they are ſworn to keep his Law, and therefore ſuch Covenants are called Gods Covenant: *We have not dealt falſly in thy Covenant.* 5. No excuſe from hazard of trouble, or perſecution can guard the conſcience, to ſhift or paſſe from the Covenant of God: Nothing can make us give a comfortable accompt of our carriage in relation to the Covenant, ſave upright and ſtreight dealing before God; *We have not dealt falſly in thy Covenant*, verſ. 17. 6. The Lord can procure more honour to himſelf in the time of the perſecution of his ſcattered people by the conſtancy of his Martyrs, and ſuffering Saints in their open profeſſion and maintenance of his truth before their perſecuters; then when the viſible Church lived in proſperity, and ſcandalized their neighbours by their ill behaviour, as this experience of ſcattered *Iſrael* maketh evident. 7. A good conſcience doth much ſweeten affliction in the time of trial, as here appeareth. 8. It is neceſſary for making a man conſtant in the outward profeſſion of truth in the time of perſecution, that his heart be eſtabliſhed by grace, that his heart be fixed, truſting in the Lord; Theſe ſhall be born through, who may ſay, *Our heart is not turned back.* 9. It is neceſſary to watch over our ſeverall actions, leſt by little and little in particular paſſages we be drawn aſide from our walking with a ſtreight foot toward the Goſpel; and leſt the heart be ſtollen away by little and little from the truth; therefore theſe two muſt be joyned together in our endeavour: *That neither our heart be turned back, neither our ſteps decline from the Lords way*, verſ. 18. 10. Albeit the Lord for perfecting the full triall of the faith of his people ſhould put them in the power of moſt cruel Tyrants, and in daily danger of loſing their life, yet ſhould they chooſe to ſuffer all extremity of torments, and death it ſelf, rather then to depart from the truth; for ſo did the Lords approved witneſſes before us: *Though God did break them ſore in the place of Dragons, and cover them with the ſhadow of death*, v. 19. 11. In the time of trial concerning Religion, two ſorts of ſins are to be eſchewed. The one is the paſſing from any point of the truth of doctrine or divine ordinances; The other is the practiſing of any point of falſe worſhip of another inſtitution, then what is the Lords; Whether under pretence of offering it to the true God, or with profeſſion unto another God; for both theſe are to be eſchewed, becauſe the firſt ſort of ſin is a forgetting of the

name

name of God: The other is, *a ſtretching out of our hands to a ſtrange god.* 12. The Lord who ſearcheth the depth of a mans heart, will make ſpeciall ſearch for corrupters of Religion, and depravers of divine Doctrine, worſhip or ordinances, and all ſorts of idolatry, whatſoever excuſes or pretences be uſed for the colouring or covering of the ſame: *If we have forgotten the name of our God, or ſtretched out our hands to another god, ſhall not God ſearch this out?* v.20. 13. In time of perſecution for Religion; nothing can counter balance the terrours and allurements of the perſecuters, and make a man ſtedfaſt in the cauſe of God, ſave the fear of God, and love to God ſetled in the heart; For the reaſon of the Saints ſtedfaſtneſſe in this Pſalme is, *becauſe God would have ſearched out their ſinne*, if they had done otherways; for *he knoweth the ſecrets of the hearts*, v. 21. 14. Such as reſolve to bear out the profeſſion of the truth, muſt reſolve to give their life for the maintenance of it: *We are killed all the day long.* 15. It is ordinary for the world to hate the ſervants of God, and true Saints, more for their faithfulneſſe to God, and uprightneſſe in his ſervice, then for any other cauſe; *For thy ſake are we killed.* 16. It is mercy to us, that when God might puniſh us for our ſins, he doth make our correction honourable, and our troubles to be for a good cauſe; *For thy ſake are we killed.* 17. Although all the hours of the day the perſecuters were taking and killing ſome of our Brethren, the Saints for their faith in God, and fidelity in his ſervice; yet that muſt not divert the reſt from following of the truth, and profeſſing of true Religion; How long ſoever the Lord continue the perſecution and our trouble for his cauſe, we ſhould reſolve conſtantly to endure to the end; *Yea, for thy cauſe are we killed all the day long*, verſ. 22.

Verſe 23. *Awake, why ſleepeſt thou, O Lord? ariſe, caſt us not off for ever.*

24. *Wherefore hideſt thou thy face?* and *forgetteſt our affliction, and our oppreſſion?*

25. *For our ſoul is bowed down to the duſt; our belly cleaveth unto the earth.*

26. *Ariſe for our help, and redeeme us for thy mercies ſake.*

In the laſt part of the Pſalme, the Pſalmiſt in behalf of the Church doth pray to be delivered from the cruelty of perſecuters; and being in bitterneſſe of ſpirit for anguiſh and grief, doth vent his preſent ſenſe of Gods diſpenſation, yet corrected by faith; *Whence learn*, 1. Albeit the Lord who watcheth over *Iſrael* be moſt vigilant for every one of his children, and never ſlumbereth nor ſleepeth, but is ſtill upon his work, his glorious work of preparing his jewels for eternal life, even when he putteth his people in the furnace of affliction by hotteſt perſecution, (for then in ſpecial he is about to glorifie himſelf and his Saints alſo in the triall of their precious faith, and is bringing to the view of men and Angels, that he hath a people who do love him better then their own lives, and who will endure any miſery rather then deny any point of his truth committed unto them;) yet ſuch is the ſtrength of natural ſenſes and affections, ſuch is the partiality of ſelf-love in carnal diſputation about Gods providence, when he putteth his people to ſo ſad ſufferings for no fault done to their perſecuters; and ſuch is the power of Satans tentations, helped on by humane infirmity, and perturbation of paſſions, that God is looked on as if he miſregarded the caſe of his own people, and took no more care of them then a ſleeping man doth of his buſineſſe, and this is imported in this expreſſion; *Awake, why ſleepeſt thou, O Lord?* 2. Faith doth not allow nor ſubſcribe unto carnall ſenſe, but in preſenting the objections thereof unto God, doth really refute them. Firſt, in that by prayer it goeth to God, who is the hearer of the moſt ſecret ſighes of ſupplicants, at whatſoever time, night or day, or in whatſoever place opened up unto him. Secondly, by intreating him to refute the ſlander and calumny which carnal ſenſe, and ſuggeſted tentations did put upon him, *Awake, ariſe*; that is, let it be ſeen by the manifeſting of thy juſtice and mercy, as thou uſeſt to do by thy open working for us, that thou takeſt notice of our ſufferings, and of our perſecuters violence. Thirdly, by avowing that ſuch miſregarding of his own cauſe and ſervants, as ſenſe and tentation did vent, is inconſiſtent with his nature, Covenant, Promiſes, and practices towards his people; for, *Why ſleepeſt thou*, is as much as, it is not poſſible that thou ſleepeſt; and *why* here is not a word of quarrelling, but a word of denying, that any reaſon can be given for ſuch a thought, as *God ſleepeth*. Fourthly, by avowing faith and hope of God manifeſting himſelf in due time, for deciding of the controverſie between them and their perſecuters; for what he prayeth for, he believeth to obtain. His

prayer

prayer being according to the reveal'ed will of God: and *Awake why ſleepeſt thou, O Lord,* is as much as I believe, Lord, that thou wilt indeed let us and the world ſee that thou art not ſleeping in all this our hard ſufferings for thy ſake; and therefore I pray thee ſhew thy ſelf early. 3. As tentation, if it cannot faſten upon us any thought of Gods careleſs miſregarding of us in our ſad ſufferings; yet will it ſuggeſt ſuſpicions of Gods wrath, indignation, hatred, rejection, and reprobation of us; So faith will ſtudy to diſpell this miſt, and quench this fiery dart by prayer alſo; *Caſt us not off for ever,* giving aſſurance, that albeit there were wrath in their exerciſe, yet it ſhall be but for a ſhort time, and ſhall not be perpetuall. 4. As tentation, if it cannot faſten upon us ſuſpicion of Gods hatred of us, and of his purpoſe to caſt us off for ever; yet it will ſuggeſt that God is purſuing us for ſome ſinne which we know not of, that he is wroth with us in ſuffering perſecuters to prevaile and to oppreſſe us, (when in the mean-time he is glorifying himſelf, and his truth in us, edifying others by our conſtancy in ſuch a point of truth, and by our patience in bearing the croſſe, to the advantage both of the preſent age and poſterity:) So faith muſt ſtudy to diſpel this miſt alſo, and to quench this fiery dart as well as the former by rejecting this to be the cauſe; for it is no token of Gods purſuing ſin in wrath, when God giveth us grace, not only to believe in him, but alſo to ſuffer for his Names ſake, and the Goſpels; When he maketh us to be his publick Martyrs and witneſſes for his truth, ſome in one degree of Martyrdome, ſome in another; When he maketh the ſpirit of glory, and of God to reſt upon us, and ſo bleſſeth us, that when on the perſecuters part he is evil ſpoken of, he is on our part glorified. This (I ſay) is no token of wrath, no token of purſuing us for our ſinnes. Therefore albeit ſenſe calls this a hiding of his face, yet faith will not admit theſe cauſes which might import wrath: For, *Wherefore hideſt thou thy face?* is in the terms of faith, as much as, Albeit it be true, that we have ſinned, and *thou ſeemeſt to hide thy face*; yet I cannot admit this thought, that this thy dealing with us is in wrath; I ſee no reaſon why I ſhould expound thy diſpenſation ſo; yea, the very queſtion *wherefore,* importeth that the Pſalmiſt cannot condeſcend upon any ſuggeſted reaſon of this ſort, to prove the hiding of Gods face, as ſenſe would ſay; and therefore he expecteth the Lord will ſhew forth tokens of his love and good will to them in due time. 5. As when theſe tentations are refuted by faith, long-laſting trouble meeting with infirme fleſh, doth hold up

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the complaint of poor frail man, not being able to endure trouble long, weak nature is ready to think that it is forgotten or laid aſide, and ſtriketh ſtill upon its own ſtring of lamentation, whatſoever faith doth ſpeak to the contrary, whether it have reaſon or not; So faith muſt do its office, and that is, when it cannot ſtop complaining, it muſt lay forth before God in prayer the lamenter, and his lamentation to finde pity; *Why forgetteſt thou our affliction, and our oppreſſion?* 6. All the reaſon that a poor perſecuted and afflicted perſon can bring from himſelf, to plead pity when he lamenteth his caſe to the Lord, is his own weakneſſe, emptineſſe, low condition, near drawing to diſcouragement, fainting and dying; For, *Our ſoul is bowed down to the duſt.* 7. The godly ſoul under perſecution, reſolveth never to yield to the will of the perſecuters, nor quit the Lords cauſe, but to lie ſupplicant at Gods feet from day to day, and there to die, if it be his will to delay or deny outward relief. Thus much the geſture of the ſupplicant ſpeaks; *Our belly cleaveth to the earth.* 8. Though the Believer do finde no reaſon in himſelf of his prayer for relief, yet he findeth reaſons ſufficient to give him hope in God; As firſt, The Lords Soveraign power and place to help ſuch weak creatures as come to him in their need; *Ariſe for our help, ariſe a help for us*: Secondly, the office of a Redeemer, wherewith he cloathed himſelf in the Meſſiah Chriſt Jeſus; in the paction of whoſe redemption, and payment of the price of it, and begun and perfected accompliſhment of it, every Believer hath undoubted intereſt and right unto all particular deliveries out of all ſtraits, as branches, and appendices of the great Redemption of their ſouls unto eternall life. And this is hinted at in theſe words; *Ariſe for our help, and redeem us.* Thirdly, the purchaſed, promiſed, and conſtantly running forth, and offered mercy of God to Believers, looſeth all objections and doubts ariſing from our ſins, unworthineſſe, and ill-deſerving: For, (*Redeem us for thy mercies ſake*) importeth ſo much.

PSAL.

PSAL. XLV.

To the chief Muſician upon Shoſhannim, *for the ſonnes of* Korah, Maſchil: *a ſong of loves.*

Laying aſide what uſeth to be ſpoken here of *Solomons* marrying of *Pharaohs* daughter, and of ſome typicall things therein, (tending to the extenuation of *Solomons* fault) as conjectural, and ſerving nothing to the advantage of that marriage, preſuppoſe the conjecture did hold, both concerning the occaſion, and alſo what might ſeem typical in it, becauſe ſimilitudes taken from, and types made of what thing ſoever God pleaſeth, do ſerve to make clear what the Spirit will have taken up about Chriſt, or about any ſpiritual antitype; but doth not ſerve to make clear the thing reſembled by the antitype, from being ſinful, as by the type of *Agar*, and of the brazen Serpent, and of *Jonas* his puniſhment, and ſundry other ſimilitudes and parables ſet down in Scripture doth appear: But we are ſure this Pſalme is a ſong, deſcribing the myſtical marriage of the *Meſſiah Chriſt Jeſus* our Lord, and his Church, wherein Chriſt the Bridegroom is praiſed, *ver.* 1, 2, 3, 4, 5, 6, 7, 8, 9. And the Church his Spouſe is inſtructed in her duty to him, *ver.* 10, 11, 12, 13, 14, 15. And the end of the ſong declared to be the everlaſting praiſe of Chriſt, *ver.* 16, 17.

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CONcerning the Inſcription, that this Pſalme is altogether ſpiritual and holy, appeareth; Firſt by this, That it is directed to the publick Miniſter of Gods worſhip, to be made publickly uſe of in Gods publick praiſes. *To the chief Muſician for the ſonnes of* Korah. Secondly, it is intituled *Maſchil*, a ſong to give inſtruction to the Church of God, concerning the Majeſty and grace of the Kingdom of Chriſt, and the duty of the Church and the ſpiritual bleſſings of the Believers. Thirdly, it is a part of divine Scripture, ranked among the holy Pſalmes, and acknowledged by the Church of the old Teſtament for ſuch. Fourthly, the teſtimony of the Apoſtle, applying it directly as the word and ſpeech of the Father to the Sonne of God, Chriſt Jeſus, *Heb.* 1. 8. Fifthly, the matter and words of the Pſalme, which cannot be verified in any perſon ſave in Jeſus Chriſt alone. Sixthly, the plurality of loves here ſpoken of, to ſhew unto the Reader the excellency of the love of Chriſt, or the love of God to us in Chriſt Jeſus; wherein the perfection of all loves that ever was heard tell of, is ſurpaſſed; *It is a ſong of loves.*

Ver. 1. *MY heart is enditing of a good matter, I ſpeak of the things which I have made touching the King: my tongue is the pen of a ready writer.*

THis Verſe is a commendation given to this ſong by the Spirit of God, by way of Preface. 1. It is a good matter. 2. It is inſpired; The Spirit of the Lord making the heart filled with his preſence, to be boiling in the enditing of it. 3. It is of Chriſt the King. 4. It is the Poem of the inſpired Prophet, made ready to expreſſe what is furniſhed by the Spirit, for the edification of the Church in all ages. *Whence learn,* 1. The knowledge of the love of Chriſt to his Church, and of his eſpouſing of her, is the ſweeteſt ſubject, the matter of the moſt glad tydings that ever ſinners did hear of, and worthy indeed to be called a good matter. 2. The heart acquainted with this ſweet and ſaving knowledge, will be more ready to communicate what it knoweth, then able to expreſſe it ſelf; the heart will be as a ſpring-well, a boiling pot, according to the meaſure of the Lords preſence in it. 3. The theam of the praiſes of the believing ſoul is Chriſts perſon, cloathed with offices for the ſalvation of ſouls. For the main ſubject of this ſong is touching the King.

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4 When the heart is full of gracious affection, the tongue wil be looſed to praiſe God, ſo as others may be edified: out of the abundance of the heart, the mouth wil ſpeak heartily; *My tongue,* ſaith he, *is the pen of a ready writer.*

Ver. 2. *Thou art fairer then the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.*

3 *Gird thy ſword upon* thy *thigh, O* moſt *mighty: with thy glory and thy majeſty;*

4 *And in thy majeſty ride proſperouſly, becauſe of truth, and meekneſs,* and *righteouſneſſe:* and *thy right hand ſhall teach thee terrible things.*

5. *Thine arrowes* are *ſharpe in the heart of the Kings enemies; whereby the people fall under thee.*

6 *Thy throne (O God)* is *for ever and ever: the ſcepter of thy kingdom* is *a right ſcepter.*

7 *Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath annointed thee with the oyl of gladneſſe above thy fellows.*

8 *All thy garments* ſmell *of mirrhe, aloes,* and *caſſia: out of the ivory palaces, whereby they have made thee glad.*

9 *Kings daughters* were *among thy honourable women: upon thy right hand did ſtand the Queen in gold of Ophir.*

In the deſcription of the excellency of Chriſt, the very true Son of God, there are ſet down ſundry points of glory. The firſt is, no beauty among men comparable to the beauty of Chriſt, who is not only the faireſt of ten thouſand for wiſdome and holineſſe, and whatſoever vertue can be named, as he is man; but alſo as he is God, he is the reſplendency of his Fathers glory, the holy one of Iſrael; of whoſe glory the whole earth is full, by whoſe beautiful righteouſneſs and power the deformity of ſin and miſery of his own is taken away in part, and ſhall be removed fully, therefore juſtly is it ſaid of him, *Thou art fairer then the*

children of men. 2. Christ by the doctrine which he delivereth is able not only to discover sin and misery, and the true way of delivery from the same by grace, and to direct a man in the way of salvation by grace, but also graciously and powerfully to perswade a man to embrace it, *Grace is poured into thy lips.* 3. Christ as man is furnished abundantly and above measure, for communicating of the blessing to his hearers invincibly and infallibly, and for making his Doctrine effectually powerful to salvation to whomsoever he will; for, *Therefore (or to this purpose) God hath blessed him for ever.* 4. Christ is furnished to subdue and conquer and bring in so many as he pleaseth under subjection unto his Kingdome; he hath his *sword* even the rod of his mouth, his word which is sharper then any two-edged sword which no man can withstand. 5. He goeth not abroad to conquer or subdue without this his sword, which is his word; it is alwayes with him ready to be drawn forth, and to be thrust in the soul and conscience of the hearer, with whom he mindeth to deal, *His sword is girded upon his thigh.* 6. Christ is Almighty, and so able to make good all that he speaketh, and to make his word of precept, promise and threatning effectual unto the errand for which it is sent, *He is most mighty.* 7. Where he is pleased to open his word and to discover himself what he is, they that sit in darkness do see a great light of his own glory as God, a shining light, a glorious light, making open the deep counsel of God, and mystery of mens salvation, *Gird thy sword upon thy thigh, O most mighty, with thy glory.* 8. Where he pleaseth to shew himself, there the stateliness of a mighty Monarch is seen, the soveraignty of the rule of heaven and earth is seen, able to shake the heart with fear, and awe of his greatness, with his *glory* there is *majesty* or stately magnificence. 9. The wheels of Christs Chariot, whereupon he rideth when he goeth to conquer and subdue new converts to his Kingdome, are *Majesty, truth, meekness, righteousness*, manifested in the preaching of his Gospel; *Majesty*, when the stately magnificence of his person and offices is declared; *Truth*, when the certainty of all that he teacheth in Scripture is known; *Meekness* when his grace and mercy is offered to rebels; and *Righteousness*, when justification by faith in his name, is clearly set forth. 10. Christ goeth no voyage in vain, he cometh not short of his intent and purpose, but doth the work for which hee cometh, preaching the Gospel, *In his majesty, truth, meekness, and righteousness he rideth prosperously.* 11. Christ can do what he will; he can do terrible things to make his enemies tremble, and his

his friends reverence him with holy fear, having omnipotency in him to work by, as ready as a man hath his right hand to employ; let him but will to have any thing done, and it ſhall be done; he hath not long to adviſe what he is able to do, as men conſult with their ability, whether they be ſo powerful as to effect what they intend, or would have done, *Thy right hand ſhal teach thee terrible things.* 12. Albeit he needeth no admonition to do what he is in doing or wil do, yet loveth he to have his children furthering the advancement of his Kingdom, ſhewing unto him what they would have done, & praying unto him that his Kingdom may more and more come, as the form of ſpeech endited by the holy ſpirit doth import, *Gird thy ſword, ride thou proſperouſly*, &c. 13. Chriſt in his conqueſt is to meet with his enemies, of whō ſome wil openly oppoſe him, ſome wil feignedly profeſs ſubjection, but wil not heartily ſubmit themſelves unto him, but ſtand aloof and at a diſtance, being far from him in their hearts, when with their lips they draw neer-hand unto him; both theſe are here called *The Kings enemies.* 14. Such as do not draw neer unto him in their heart, he can and wil ſend meſſengers of wrath unto their heart, *threatnings* which ſhal be executed, *terrors* which ſhall be followed with judgments, and *judgments* which ſhall end in their deſtruction, ſudden and unexpected; how many or how ſtrong ſoever they ſeem to be, they ſhal not ſtand before him nor be able to hinder his conqueſt, *Thine arrowes are ſharp in the heart of the Kings enemies*, wherby *the people fall under thee.* 15. Chriſt Jeſus the promiſed Meſſiah was revealed to the Church of Iſrael, to be the very true eternal God, that their faith and ours might have ſatisfaction, and a ſolid ground to reſt upon, in the all-ſufficiency and infinite worthineſs of the promiſed Redeemer, as the Apoſtle, *Heb.* 1. 8. confirmeth unto us, citing to this purpoſe this very text, *Thy throne, O God, is for ever and ever.* 16. Chriſt ſhall not want a Church from generation to generation; let perſecuters do their worſt, he ſhal reign as King, and ſit on his throne in his Church, giving forth his laws, and executing them, oppoſe him who wil, *Thy throne, O God, is for ever and ever.* 17. The Scepter of Chriſts Kingdom, which is the Goſpel or the word of God in Scripture, whereby he gathereth his ſubjects and ruleth them, and the manner of his governing his people by the rules of his law and diſcipline, is moſt juſt and equitable, a righteous ſcepter, wherby the ſubjects may be inſtructed in all righteouſneſs, and may be juſtified and made righteous; *The ſcepter of thy Kingdome is a right ſcepter.* 18. The holineſs and righ-

teousneſſe of Jeſus Chriſt, both as he is God, and as he is God incarnate, is ſo eſſential to his perſon and employment, that his rule of government and adminiſtration of his affaires in his kingdome cannot be but right, as for direction, ſo alſo for rewards to them who obey his direction, and puniſhments of the diſobedients, *Thou loveſt righteouſneſſe, and hateſt iniquity.* 19. As Chriſt is very God, ſo is he very man in all things (except ſin) like unto us whom he calleth, *Pſal.* 22. 22. and *Heb.* 2. 12. *his brethren*, and here his *fellows*, ſharemen and partakers of all that is given to him, and joynt heirs with him, *Rom.* 8. 17. and by reaſon of making covenant in our name with the Father, and by aſſuming of our nature, according to the tenor of the covenant, God becometh his God and our God; and he in our name as man receiveth the gifts of the holy ſpirit without meaſure, for fitting him as he is man to manage his Kingdome in righteouſneſs effectually; for it is ſaid, *Therfore*, or to that intent, *God, thy God hath annointed thee with the oyl of gladneſs.* 20. The gifts and graces of the holy Spirit ſpoken of here in terms of oile, (employed for figuring mens furniſhing unto their calling, and enabling of Kings and Prieſts unto their offices, and employed alſo in the entertainment of honourable gueſts invited to a feaſt) are ſo beſtowed on believers, joynt-heirs with Chriſt, as Chriſt is not degraded from his ſoveraignty by his partners exaltation; for of Chriſt it is ſaid, *Thy God hath annointed thee with the oyle of gladneſs above thy fellowes.* 21. As the attendants of great perſons are refreſhed by the ſmel of their oyntments and perfumed garments, ſo are Chriſts attendants refreſhed with the conſolation of Chriſts Spirit perfuming all his outward ordinances, wherein as in his garments he doth ſhew forth himſelf to his church more comfortably, then any perfume or odoriferous ſpice can ſet forth, *All thy garments ſmel of myrrhe and aloes and caſſiah.* 22. Not only the heavens where God ſheweth forth his glory to ſouls of juſt men made perfect, but alſo all the places where his honour dwelleth, all the meetings of his church where he ſheweth himſelf in his ordinances to a ſpiritual eye, are all of them moſt glorious and ſtately palaces; for there is the Temple of the Holy Ghoſt, and there is the beauty of holineſs, whence doth come forth the ſmel of his graces in his ordinances, as *out of Ivory palaces.* 23. It is ſavoury and well-pleaſing to Chriſt, when his people find pleaſure in him, and are refreſhed by his bleſſing upon the publick ordinances; for, *Therby they have made thee glad*, ſaith the Pſalmiſt to Chriſt. 24. Albeit the catholick church conſiſting

sisting of true converts or real Saints, be but the one and onely true Spouse of Christ, yet particular visible churches consisting of Saints by calling, by obligation, by profession & common estimation, their own or others; some of them being true Saints indeed in the Spirit, some of them but counterfeits, and Saints in the letter only, are in number many, as they are dispersed for time and place wherein they do live, and do make up sundry incorporations and Ecclesiastick consociations in Parishes, Townes, Countries and Kingdomes, as the Lord giveth them occasion, opportunity or possibility to make use one of another for communion of Saints; in this respect (I say) they are many, and therfore the true Spouse, the true church consisting of true converts (whose praise is of God, to whom only they are certainly known, and not of men) being but one, is compared to the Queen; but the particular churches, whose collections and consociations is known to men, being many, are compared to Ladies of Honour which serve the Queen; of this sort is here propheſied, that the most renowned cities, countries, Provinces, and Kingdomes should be professed attendants of Christ the bridegroom's honour, and professed servants of his church, and promoters of the honour, estate, and welfare of his spouse; *Kings daughters among thy honourable women.* 25. Albeit our Lord will allow a place of honour and room in his own court unto visible churches in their several consociations greater and smaller, for that service which they may do in order to the gathering in of the Elect into the inner court of neerest spiritual communion with him, yet it is the universal invisible church which he counteth his Spouse; she is the Queen who hath access unto him to be in highest honour beside him, *Upon thy right hand did stand the Queen.* 26. As the whole society of true Saints reverently attend the will of the Lord, that every one of them in their place may honour the Lord: so are they all highly honoured of the Lord, and adorned with whatsoever may make them glorious; for the ornaments put on by Christ, such as are adoption, justification, sanctification, with all other relations tending to their felicity, are here compared to the finest Gold; *The Queen doth stand at his right hand in gold of Ophir.*

Ver. 10. *Hearken (O daughter) and consider, and encline thine ear: forget also thine own people, and thy fathers house,*

11. *So shal the King greatly desire thy beauty: he is thy Lord, and worship thou him.*

12 *And the daughter of Tyre* shal be *there with a gift,* even *the rich among the people shall entreat thy favour.*

13. *The Kings daughter is all glorious within; her clothing is of wrought gold.*

14 *Shee shal be brought unto the King in raiment of needle-work: the virgins her companions that follow her, shall be brought unto thee.*

15. *With gladness and rejoycing shall they be brought: they shal enter into the Kings Palace.*

This is the other part of the Psalme wherein the Spirit of the Lord speaketh to the true Church-militant, and directeth her in her duty, and encourageth her by sundry inducements to follow the Lords direction. *Whence learn,* 1. As because their is spiritual love and respect between God and his Church, therfore the Covenant and the spiritual communion between Christ and his Church is compared to a marriage: So because the derivation of all spiritual life, grace and motion which the Church hath, is from God, and dependeth on him; Therfore the Church is compared to a daughter, *Hearken, O daughter,* and *ver.* 13. she is called *the Kings daughter.* 2. The way and order of bringing the Church to her duty, is by her hearing of his word, consideration of what is taught, and subjection of her spirit to the obedience of faith; *Hearken, O daughter, and consider, and encline thine ear.* 3. Because even the true members of the Church, whose praise is not of men but of God, are in this life intangled in affections to their old wayes and corruption of manners; Therefore every one hath need to renounce and forget more and more their old lusts and enticements of the world, which is a very true fruit, and necessary evidence of their hearing in faith, *Forget also* (saith he) *thine own people and thy fathers house.* 4. The more we renounce and abandon our lusts and sinful inclination in obedience to God, the more are we beautified with holiness, and are acceptable to God in our endeavours. *Forsake thy fathers house, so shal the King greatly desire thy beauty.* 5. Christ hath all right unto our service, and by creation, redemption, & covenant we are absolutely bound to serve

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and honor him in all things: *He is thy Lord, and worſhip thou him.* 6. When the Church honoureth Chriſt he wil honour her, and make the noble and potent in the world ſubmit themſelves to her and ſeek communion with her, and to eſteem the meaneſt true member of the Church, more bleſſed then riches or honour can make any man: *The daughter of Tyre ſhal be there with a gift: The rich among the people ſhall entreat thy favour.* 7. The glory of the true Kirk, and of every true member thereof is in things ſpiritual, not diſcernable by the uptaking of the natural man; for what is outwardly profeſſed, is inwardly ſtudied unto ſincerity by them who worſhip God in ſpirit and in truth; and the graces wherewith ſhe is adorned, as knowledge, faith, love, hope zeal, courage, ſobriety, patience, are not the object of outward beholders, but moſt beautiful in the eyes of a ſpiritual diſcerner, and in the eyes of him that ſeeth in ſecret: *The Kings daughter is all glorious within.* 8. Whatſoever inherent graces the Saints have, and how beautiful ſoever they be; yet they have need of a garment which may hide their imperfections, and beautifie them before God; to wit, the imputed righteouſneſs of Chriſt, the Husband of the Church, who only hath this garment to ſel, *Rev.* 3. 18. and though it be bought without mony and without price, yet it is very rich; for whatſoever either nature or art can furniſh to ſet it forth, is but a ſhadowing ſimilitude of it, *Her cloathing is of wrought gold.* 9. Though the marriage of Chriſt and his Church be bound up, and the hand-faſtning be paſt, and tokens of love be given to the Bride, yet the full ſolemnity of the complete marriage is delayed til a ſet time, that the particular members and the whole Church may be perfected. The time of the brides being brought to a conſtant habitation with Chriſt, is at the Lords appointed time; to wit, at the death of every particular Saint, and of the whole Church together at the day of our Lords ſecond coming; the day is coming, wherin *ſhe ſhall be brought unto the King.* 10. Albeit now there be many imperfections of the Saints, which Chriſts imputed righteouſneſs doth hide, yet in the day of the Churches being brought to the preſence of God to be with him for ever; ſhe ſhal have no imperfection, ſpot or wrinkle, or want of any thing which may perfect her glory in all reſpects; ſhe ſhal put on immortality and incorruption, and her very body of fleſh ſhal be made conformable to the glorious body of our Lord Jeſus; *She ſhall be brought unto the King in raiment of needle work:* Wherin the height of artifice and of natures materials are joyned as the fitteſt ſimilitude which can expreſs this unexpreſſible glory.

11. The ſame ſhal be the glorious ſtate of particular Saints, and Particular congregations, which ſhal be of the whole church universal; whereof as every true congregation and particular Saint therein is a part, and have contributed their ſervice in their time to the good of the whole church, as handmaids to the Miſtris: ſo ſhal they ſhare in the glorious reward; *The virgins, her companions ſhal be brought unto thee*, ſo ſaith the Pſalmiſt unto Chriſt. 12. Great ſhal be the joy of men and angels in the general meeting of the whole church, all being gathered together by the angels, who have lived from the beginning of the world to the ending thereof, and all received in the fellowſhip of God in bleſſedneſs to endure for ever *with gladneſſe and rejoycing ſhall they be brought, they ſhall enter into the Kings palace.*

Vers. 16. *In ſtead of thy fathers ſhall bee thy children, whom thou mayeſt make princes in all the earth.*

17. *I will make thy name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.*

The two laſt verſes may be applied both to the Bride the true militant church, and to the Bridegroom Chriſt Jeſus, the King of Saints. As it is applied to the church, *Learn*, 1. The Saints have no ground of gloriation in their progenitors according to the fleſh, of whom they draw nothing but what is polluted with ſin; but all the glory of the church, is rather in her children which ſhe bringeth forth by the Goſpel unto God, *In ſtead of thy fathers ſhall be thy children* 2. What any member of the church ſeemeth to loſe in the world by forſaking thereof and coming to Chriſt, it is made up to them by Chriſt in ſpiritual reſpects, if not alſo in temporal bleſſings when God ſeeth fit, *In ſtead of thy fathers ſhall be thy children.* 3. The true children of the church are indeed the excellent ones of the earth, and princes indeed, wherever they live, in compariſon of all other men, who are but the beaſtly Slaves of Satan: *Thy children are princes in all the earth.* 4. The true church ſhal be honorable, and honored by her kindly children in all generations, becauſe of the eſtimation which God putteth upon her in his holy Scripture: *I wil make thy name to be remembred in all generations: Therefore the people ſhal praiſe thee.*

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These verses may also be applied more pertinently to the bridegroome Christ Jesus, for whose praise the whole Psalm is composed. *ver.* 1. Of whom only the words can be verified fully, as onely capable of what is ascribed directly to the person spoken unto here, and cannot be well ascribed to *Solomon* and *Pharaohs* daughter in their marriage; because partly *Solomons* marriage with outlandish women, is marked among his faults, and so can hardly be esteemed to be honoured with this song delivered to the Church for her perpetual instruction; partly because in the Inscription there is not so much as mention of *Solomons* name, either as type or resemblance of this marriage of Christ & his Church; & partly also because what is here spoken, hath little typical verity answering to it in the History of Scripture concerning *Solomons* marriage, or children of *Pharaohs* daughter. And lastly, this song is set down not in a typical manner, but in a simple similitude of the marriage of a King & Queen indefinitely, whose marriage useth to be the most glorious of all earthly marriages, and fittest to lead us up to that incomparably glorious spiritual marriage of Christ & his Church. In which consideration from these words, *Learn*, 1. Christ doth not draw glory from his progenitors according to his flesh, but giveth being and gracious being to such as he regenerateth by his word and Spirit to be his children, and so it may be said to Christ, *Instead of thy fathers shall be thy children.* 2. The excellency of Christs children and their princely disposition above the rest of mankind unregenerate, is of Christs making; he only it is, of whom properly it may be said, *Thou shalt make thy children princes in all the earth*; for, *He hath made us Kings and Priests to God and his Father.* 3. By the Spirit that indited this Psalme, and all other Scriptures Christs name shall be holden forth and remembred from age to age, while the world lasteth, *I will make thy name* (saith the Spirit) *to be remembred to all generations.* 4. Christs espousing unto himself a Church, and gathering moe and moe from age to age by his word and Spirit unto it, his converting souls, and bringing them in to the fellowship of his family; and giving unto them princely mindes and affections where ever they live, is a large matter of growing and everlasting glory unto his majesty; for in regard of this point, and what is said before in this Psalme, he addeth as the close of all, *Therefore shall the people praise thee.*

PSAL.

PSAL. XLVI.

To the chief Musician for the sons of Korah, a song upon Alamoth.

After some notable delivery of the Church from the enemies, the Lords people do confirm themselves in their resolution to trust in God, and not to be afraid of trouble, because of his comfortable presence among them, which is like unto a river of continual refreshment, as late experience did give evidence, *ver.* 1, 2, 3, 4, 5, 6. and do exhort all men in the world to observe this his late work, and make use of it for their humiliation, *ver.* 7, 8, 9, 10. as the Church doth make use of it for confirmation, *ver.* 11.

Ver. 1. GOD is *our refuge and strength: a very present help in trouble.*

2. *Therefore will we not fear, though the earth be removed: and though the mountains be carried into the midst of the Sea.*

3. Though *the waters thereof roar*, and *be troubled*: though *the mountains shake with the swelling thereof. Selah.*

FRom by-gone experience of Gods defending his Church, the Lords people do strengthen themselves in the faith of Gods word, concerning the care of his people; and from this ground do guard their heart against the fear of all possible trouble in time coming. *Whence learn*, 1. Faith in Gods word and the profession of it, is made much more vigorous and lively after felt-experience of the verity thereof; for the Church did believe this truth before this late delivery, but now after this fresh experience they are

animated

animated to ſet to their ſeal to it more confidently, ſaying, *God is our refuge.* 2. Albeit the Church were deſtitute of all humane ſtrength within her ſelf, and were forſaken; yea and purſued by all Kings and Princes, yet hath ſhe God for a retiring place, and for furniſhing of what is ſufficient for her ſubſiſtence; *God is our refuge and ſtrength.* 3. Albeit the Lord will not exempt his people from trouble, yet he will be near them in trouble; and when their weakneſs is diſcovered to them, then he will help them, and will not delay his help too long, but will give help in time of need effectually; for God is to his people, *A very preſent help in trouble.* 4. Nothing can guard the heart of Gods people againſt the terror of poſſible, or imminent troubles, ſave faith in God; for here the Lords people having fixed their faith, do make this inference, *Therefore will we not fear.* 5. The terrour of apparent trouble, is the touchſtone of confidence in God, and then is faith fixed, when it doth look upon the greateſt dangers and troubles that can be imagined, with reſolution to adhere to God and to that truth that perſecuters do oppoſe, whatſoever may come. *We will not fear, though the earth be removed.* 6. Albeit the whole frame of the world were changed, and the work of creation were either diſſolved or confounded, which ſhal be in effect at the laſt day; yet faith findeth footing and ground to ſtand upon in God himſelf, *We will not fear, though the mountains be carried into the midſt of the Sea, though the waters thereof roar and be troubled, though the mountains ſhake with the ſwelling thereof. Selah.*

Ver. 4. There is *a river, the ſtreams whereof ſhall make glad the city of God: the Holy place of the Tabernacles of the moſt High.*

5. God is *in the midſt of her: ſhe ſhall not be moved:* God *ſhall help her,* and that *right early.*

The Church doth look upon the Lords word and ordinances joyned with the bleſſing of his Spirit among them, as upon a ſufficient conſolation againſt whatſoever trouble can be imagined. *Whence learn,* 1. Although there be many particular perſons in the Lords Church militant, & many particular Congregations as there were many habitations in *Jeruſalem*, and many tabernacles at the time of the ſolmn feaſt, when all the Lords people were gathered together to the keeping thereof; yet are they all one Church univerſal, one kingdom of God, one City compact together in the union

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of one ſealed Covenant, one true faith and Spirit; *The plurality of the Tabernacles of God doth make but one City of God here.* 2. Albeit trouble without comfort may fall on men who know not God; yet to believers within the Church there can no trouble come, wherein the true Citizens may not finde conſolation and joy to uphold them againſt all cauſes of ſorrow, *There is a river, the ſtreams whereof make glad the City of God.* 3. The conſolations which God furniſhes to all who wil make uſe of them within the Church, are not like the conſolations which the world can afford, which are in all reſpects inſufficient to overcome trouble; but the conſolations of God are abundant, conſtantly running, ready at hand, and able to make a man a conquerour over trouble effectually, and to make him rejoyce in the Lord in the midſt of trouble; for this is imported in the ſimilitude of refreſhing water; *There is a river, the ſtreams whereof ſhall make glad the City of God.* 4. God will never forſake his people who ſeek after him, but where they are following his ordinances in any meaſure of ſincerity, there will he be; *God is in the midſt of her,* 5. As the conſolation of the Church, ſo alſo the ſtability of the Church, and continuance of it from generation to generation, dependeth upon Gods ſetled reſidence therein; *God is in the midſt of her, ſhe ſhall not be moved.* 6. Gods preſence among his people will not exempt them from trouble, but from perdition in trouble: he will not exempt the buſh from burning, but from being conſumed; *For God ſhall help her.* 7. Albeit the Lord do not appear at the point of time when we would, yet ſhall he come and help in time of need moſt timeouſly, *God ſhall help her, and that right early.*

Ver. 6. *The heathen raged, the kingdomes were moved: he uttered his voice, the earth melted.*

7. *The* LORD *of hoſts* is *with us: the God of Jacob is our refuge. Selah.*

He cleareth the doctrine delivered, by a late experience of Gods taking order with the enemies of the Church, at the time when they in great confluence and power made aſſault againſt her. *Whence learn,* 1. It is no ſmall indignation which the world doth bear againſt the Lords Kingdome, his people, and work among them: nor is it any mean power from which the Church is in danger to ſuffer hardſhip, but *fury* in the height of it, and *force* in the tartheſt extent of it, may ſhe expect to encounter with; *The heathen raged, the Kingdoms were moved.* 2. It is not the worldly power of the Lords people which can ſuſtain the aſſault of their raging ene-

enemies, but God himself must prove party to her oppressors; therefore here the Lord doth interpose himself for his people; *The Lord uttereth his voice.* 3. It shall not cost the Lord any business to dispatch the enemies of his people; let him shew himself a little, let him but say the word, and they are gone; as Snow before the Sun, or fat cast into the fire, so are they consumed; *He uttered his voice, the earth melted.* 4. Any one experience of the Lords working for his church may suffice to confirm the faith of his people concerning his perpetual presence in his church, for assistance of his people in their difficulties; for from this one experience he draweth the inference; *The Lord of hosts is with us.* 5. What if the Lord is in wisdom, power, and other attributes, that may the church apply to her self, and be sure to have the fruit of it as her need requireth; if hosts of heathen and huge great Armies of whole Kingdomes be against his church, yet still we may be sure God the Lord of Armies will stand up against them, and for his church, *The Lord of hosts is with us.* 6. The covenant of God made with the church in former ages is good enough security to the church in after ages; for obtaining whatsoever benefit his covenant includeth; *The God of Jacob is our refuge;* yea the rights made to the incorporation of the church, is as good security for the use of every particular believer, as if it were made personally to every member by name; and therefore as wise citizens doreckon whatsoever they can claim by their town-charter, no less to belong to them then their own private possessions: so whatsoever the believer can claim by vertue of the great charter made to the church, he should reckon it as sure to be his as if his proper name had been specified in the promises; for, *The God of Jacob is our refuge,* is thus much; because God is undoubtedly the God of *Jacob,* and his childrens refuge; he must undoubtedly be our God, who are members of that incorporation, and our refuge.

Ver. 8. *Come, behold the works of the Lord, what desolations he hath made in the earth.*

9. *He maketh the wars to cease unto the end of the earth: he breaketh the bowe, and cutteth the spear in sunder, he burneth the chariot in the fire.*

10. *Be still, and know that I* am God: *I will be exalted among the heathen: I will be exalted in the earth.*

11. *The Lord of hosts* is *with us: the* God *of Jacob* is *our refuge. Selah.*

In

In the latter part of the Psalm, he exhorts all men to make use of this deliverance given to the Church for their humiliation, confidence in God, and consolation. *Whence learn,* 1. When God doth work works of wonder in favour of his Church, most men mark not the Lords doing; such is the dulnesse and stupidity, ingratitude, misbelief & perverseness of men, either thinking little of his work, or ascribing the praise to instruments, or some other thing besides God; so that there is need to call unto men, and set them to their duty; *Come and behold the works of the Lord.* 2. Wonderful calamities doth God pour out upon the enemies of his people, when he entreth in judgement with them; for what they intended to do to his people, he doth unto them, *Behold, what desolations he hath made in the earth.* 3. When it seemeth good to the Lord, he can give peace universally to his Church, and a whiles breathing from the trouble of outward enemies, *He maketh wars to cease to the ends of the earth.* 4. Long preparations for war, arms and amunition which have been made with great labour and expences against his Church, the Lord can soon give a short accompt of them, and make them useless when he pleaseth, *He breaketh the bowe, and cutteth the spear in sunder, he burneth the Chariot in the fire.* 5. Because men cannot understadd what they are doing, or what is their duty so long as their passions are aloft, so long as their mindes are tumultuous, busied about many things, and distracted from what is most necessary; it is good for people from time to time to gather in their straying thoughts, to silence their passions and perturbations, and humbly compose themselves for observation of whatsoever God requireth of them, *Be still, and know that I am God.* 6. It is better for men to be wise and acknowledge the Lord by the words of his instruction, then to leave their lesson to be learned by doleful experience and danger of destruction, *Be still, and know that I am God.* 7. There is not so ready a way for the Lords people to quiet their minde against the fear of trouble and persecution of men, as to settle their faith about Gods taking care of his people and of his own cause, and of his minde declared against his and their enemies; *Be still, and know that I am God.* 8. The Lord will not be at a loss by the opposition of his enemies, he will not fail to enlarge his glory, the more that men go about to suppress it; he will make an inrode upon his adversaries lands, and make them know himself to be God, either to their conversion or confusion and destruction; *I will* (saith he) *be exalted among the heathen.* 9. How little notice soever

be

be taken of the Majesty of God oft-times in the visible Church, and always without the Church he be misregarded, yet will he see to his own glory, not only in the Church, but also among the enemies of the Church; and not only among such as have actually invaded his people, but also among them far and neer that have taken no notice either of him or of his people; *I will be exalted in the earth.* 10. Whatsoever manifestation of Gods power be made in the world by his judgement against his enemies who know him not; yet he is ever doing for his Church, and not against her; *The Lord of hosts is with us.* 11. The Church of God or believers, need not care how many be against them seeing they have moe for them then can be against them; to wit, God and all the creatures at his command, *The Lord of hosts is with us.* 12. The strength of the Church stands in her renouncing her own, and fleeing into Gods strength, and not in opposing their enemie by strong hand, but by betaking of themselves to God; *The God of Jacob is our refuge.* 13. We have need to make God the ground of our confidence, and to make our communion with God the ground of our comfort; for God is sufficient for us against every evil, and God is sufficient unto us for furnishing every good: we have need to fix and settle our grounds, by oftner subscription of this truth, and oftner avowing of it, *The Lord of hosts is with us, the God of Jacob is our refuge,* is repeated.

PSAL. XLVII.

To the chief Musician. A Psalme for the sons of Korah.

This Psalme is a Prophecy of the enlargement of Christs Kingdome, and of the conjunction of Jews and Gentiles in one body under Christ their head and Lord, delivered by way of exhortation to Jews and Gentiles, joyfully to praise the God and Saviour of his people Jesus Christ, on whom the Psalmist looketh as now ascended into heaven triumphantly after the full payment made of the price of Redemption, and as going about the gathering in of the Redeemed Gentiles, til he bring

bring in the fulneſs of them into one Church with the Jews; the exhortation is prefixed, *ver.* 1. and repeated, *ver.* 6, 7. the reaſons of the exhortation to a joyful praiſing of him are ſeven. The firſt, *ver.* 2. The ſecond, *ver.* 3. The third, *ver.* 4. The fourth, *ver.* 5. The fifth, *ver.* 7. The ſixth, *ver.* 8. The ſeventh, *ver.* 9.

Verſ. 1. O *Clap your hands (all ye people) ſhout unto God with the voice of triumph.*

FRom the exhortation to Jews and Gentiles, joyfully to praiſe the Redeemer; *Learn,* 1. Chriſts Kingdome and the benefits thereof do belong to moe nations then one, for in him the redeemed in al the nations of the earth are bleſſed, *Clap your hands all yea people,* or, *all ye Nations,* ſaith the Lord. 2. The Kingdome of Chriſt coming to a people, or family, or perſon, is matter of chief joy to them, becauſe thereby delivery cometh from ſin, Satan, and miſery, and ſure mercies of righteouſneſs, peace, and joy in the holy Ghoſt with eternal life brought to them, and therefore juſt reaſon to ſay to them to whom Chriſt cometh, *O clap your hands, ſhout unto God with the voice of triumph.* 3. Our joy and our victory over all our enemies, which Chriſt hath purchaſed and bringeth to all believers in every Nation, is the matter of Chriſts praiſe and doth declare that he is God, who having in his manhood ſuffered, wraſtled againſt ſin, Satan, death, hell, and the curſe of the law, did by the power of his Godhead prevaile before he brought joy to the Gentiles. Thus much do the words of the exhortation import; for his triumph preſuppoſeth his victory, and his victory preſuppoſeth his battel before he overcame, and the commanding of the Gentiles *to clap their hands and ſhout,* and to ſhout *with the voice of triumph,* preſuppoſeth their intereſt in the victory; and while they are bidden ſhout to *God,* the triumpher, who in all this Pſalme is the Redeemer Chriſt (as ſhall appear hereafter;) it imports that the Redeemer is God, and howſoever he is God inſeparably from the Father and the Holy Spirit, yet here he is diſtinctly to be looked on in his perſon; and howſoever he is inſeparably to be praiſed with the Father and Holy Spirit, yet here diſtinctly to be praiſed for this his work of victorious Redemption of ſinners; therefore it is ſaid with diſtinct relation to his perſon, *ſhout unto God with the voice of triumph.*

Verſe 2

Ver. 2. *For the Lord most high* is *terrible*; *he* is *a great King over all the earth.*

From the first reason of the joyful praising of Christ, taken from his Sovereigne Majesty over all the world; *Learne*, 1. That the Redeemer, the victorious triumpher, is the Lord very God, essentially *Jehovah*, *the Lord most high*. 2. Christ is able both to keep his subjects in subjection by his rod and corrections, and to take order with his enemies also, how high soever they be, *The Lord most high is terrible*. 3. Christ hath right and just title to erect a church in what country and kingdome he pleaseth, without asking any mans licence, and to set up among his subjects the profession of his name, and practice of all his Ordinances pertaining to the exercise of Religion in doctrine, worship, and Ecclesiastick government of his subjects, *He is a great King over all the earth.*

Ver. 3. *He shall subdue the people under us, and the nations under our feet.*

From the second reason for joyful praising of Christ, taken from the encreasing of his own Kingdome, and the exalting of all his subjects above the rest of the world; *Learn*, 1. The true church of Christ may from age to age promise to her self addition of new subjects, or bringing down of their enemies under their feet; for as the true church in the Prophets time might say, so may also every true church say after them, *Hee shall subdue the people under us, and the nations under our feet.* 2. If it wil not please the Lord at such a time as men would wish, to execute judgement on their enemies, nor yet to convert them, and make them additional subjects to his Kingdome, yet shal he not fail to make his own people victorious over their opposition, power, and persecution, and more then conquerors in this respect, *He shal subdue the people under us, and the nations under our feet.*

Ver. 4. *He shal chuse our inheritance for us, the excellency of Jacob whom he loved. Selah.*

From the third reason of Christs praise, taken from the care he hath for sustentation and welfare of his subjects; *Learn*, 1. As God by allotting of earthly *Canaan* for the inheritance of his people, did testifie his care to provide for them both earthly sustenance and an enduring substance for their spiritual subsistence represented thereby; so wil he provide for the sustenance of all his subjects in all ages, both bodily and spiritual, *Hee shall chuse*

our inheritance for us. 2. As he is moſt loving of us, and more wiſe to make choice of what is good for us, then we our ſelves are: ſo wil he imploy his wiſdome and love in carving out unto us our lot, meaſure, portion, and inheritance; *He ſhall chuſe our inheritance for us*, and not leave it to our carving. 3. The main part of the inheritance of Chriſts ſubjects is no earthly thing, but his very beſt bleſſing, ſuch as he gave to *Jacob* above *Eſau*; *Their inheritance ſhall be the excellency of* Jacob. 4. The fountaine of Chriſts care for all his ſubjects, is common to them and to *Jacob*, and that is his love, *The excellency of Jacob whom he loved, ſhall be their inheritance. Selah.*

Ver. 5. *God is gone up with a ſhout, the LORD with a ſound of a trumpet.*

From the fourth reaſon of Chriſts praiſe taken from his glorious triumphing over all his enemies and ours when he aſcended to heaven; *Learn*, 1. He that aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? he that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fil all things, *Epheſ.* 4. 9. That is, Chriſt being very God, deſcended in humbling himſelf to take on him the ſhape of a ſervant, and when he had perfected the work of redemption aſcended in our nature, the ſame very perſon ſtil, very God, which deſcended; for *God is gone up with a ſhout.* 2. As the Ark of the covenant, the figure of Chriſt, after the victory gotten over the chief enemies of the church, aſcended up to *Sion*, and Gods preſence in it; So Chriſt after victory obtained of his chief enemies on the croſs, aſcended triumphantly into heaven, *God is gone up with a ſhout, Jehovah, with the ſound of a trumpet.*

Ver 6. *Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.*

7. *For God is the King of all the earth: ſing yee praiſes with underſtanding.*

The exhortation given to all people to praiſe Chriſt for the work of redemption, is repeated, and directed to the church of the Jewes more particularly with a fifth reaſon of praiſe, taken from a neerer conjunction between Chriſt and them, then betweene him and any other Nation. *Whence learn*, 1. Albeit the Lord doth ſhew his glory in the works of creation, and is ſhining dayly in the works of providence alſo; yet in the work of redemption, converſion and ſalvation of ſouls, his glory is manifeſted farre

far more; for here, *praiſe, praiſe, praiſe,* and the fourth time *praiſe* is called for. 2. When believers in Jeſus Chriſt do conſider how he abaſed himſelf to aſſume our nature, how he payed the ranſome for us as ſurety, how he did encounter and fight with all our enemies, and being victorious in our name, aſcended in our nature with the ſhout of the victory, and ſound of the trumpet of the triumpher, they cannot chuſe but ſee reaſons of praiſing joyfully the glorious Godhead of Jeſus Chriſt, and of ſinging praiſes to him as God again and again. 3. Of all Nations of the earth, the Jewes have the firſt place, priviledge, and prerogative, moſt bonds with, and intereſts in Jeſus Chriſt; for he delivered them out of *Egypt*, ſetled them in *Canaan*, held houſe among them in a Tabernacle, anſwered them by Oracle out of the Arke of the covenant the type of his incarnation, took upon him to be their King and ſanctifier, the holy one of Iſrael, their Redeemer, took of them his humane nature, and was born a Jew, therefore had the Prophet good reaſon to ſay to the church of the Jewes, *Sing praiſes to our King ſing praiſes*; and in this ſong may all they joyn with the Jewes, who have embraced Jeſus for their King. 4. Chriſt is to King over the Jews, as he alſo extendeth his kingdom over all the earth, not only in regard of his power in a common manner, but in regard of his ſpecial grace gathering in ſubjects out of all parts of the world, til he have the ful number brought in and ſaved, he, he only is the true Catholick King, *for God is the King of all the earth.* 5 As none can praiſe God, or praiſe Chriſt ſincerely, who do not underſtand the reaſons for which they ſhould praiſe; ſo he that praiſeth underſtanſtingly, cannot chuſe but praiſe affectionatly, therfore ſaith he, *Sing ye praiſes with underſtanding.*

Ver. 8. *God reigneth over the heathen: God ſitteth upon the throne of his holineſs.*

From the ſixth reaſon of Chriſts praiſe taken from the keeping a church among the Gentiles, for gathering the redeemed out of all Tongues and Languages, and reigning among them as King of Saints, and author of holineſſe; *Learn*, 1. To the end that Faith may find footing and a Rock to reſt upon, we muſt in all the promiſes, works and praiſes of Chriſt ſtill remember that as he is now very man, ſo is he alſo eternally God, and that no man reaſonably or with underſtanding can praiſe him as the Redeemer and perfecter of what is ſpoken of him in Scripture, except he acknowledg him to be God; therefore is Chriſt eight times in this Pſalm calleth God, beſide the aſcribing unto him works proper to God only; and twice he is called by the incom-

municable name of Jehovah the Lord; and in this verse Godhead is twice acknowledged in him, as King of the church among the Gentiles; *God reigneth over the heathen, God sitteth upon the throne of his holinesse.* 2 Because the summe of Christs Kingdome is holinesse, and his work is to teach, prescribe and command holinesse, to take away sin, and powerfully to apply and work in his owne redeemed ones holinesse, and to continue in his actual governing of his Subjects, til he have made all and every one of the redeemed perfectly holy; therefore is his throne in a special manner called *the throne of holinesse; God sitteth upon the throne of his holinesse.*

Ver. 9. *The princes of the people are gathered together,* even *the people of the God of* Abraham: *for the shields of the earth* belong *unto God: he is greatly exalted.*

From the seventh reason of Christs praise, taken from his converting of great men of the earth, (as Kings and Princes) and bringing them to the obedience of the faith and union with the true church; *Learn,* 1. Albeit oftimes it is seen, that not many rich, noble, or potent are called; yet God for his own glory is from time to time bringing in some of them, and when it may glorifie his name, shal bring in and perfect what is promised, and prophesied here; *The princes of the people are gathered together.* 2. It is a point of Christs praise in the conversion of men, that his omnipotency maketh men voluntary Subjects, and to come in to him as by invincible power on his part, so also deliberately with a free election, and hearty consent of wil on the converted mans part: The Princes of the people, and excellent ones in the earth, of whatsoever rank converted unto Christ, *are voluntary people,* for the original suffereth also this reading, *The voluntary of the people are gathered together.* 3. The church of the Jews is the mother-church, wherof *Abraham* and the godly Jews yea and Christ himself were Members; The church of the Jewes is the Olive-tree, whereunto all the converts of the Gentiles are ingraffed, gathered, and made one people with *Abraham* and the faithful among the Jewes; *The Princes of the people are gathered together, the people of the God of* Abraham. 4. The unity of the church standeth in the union of the Spirit, under the service of the only true God, and in conjunction with his people, for the union of Jew and Gentile, is *the gathering together of the Princes of the people to the God of* Abraham.

5. As

5. As there is a neceſſity of the union of Jewes and Gentiles in one viſible Chriſtian Church, becauſe it is promiſed and prophe-ſied that it ſhall be ſo; So there is reaſon to wiſh for the more evi-dent union of them; that they may be as eminently conſociate as ever the Chriſtian Churches were, (either in the Apoſtles time, or in the Chriſtian Emperors time,) in a general Aſſembly or œcumenical councel; for that there is at leaſt a poſſibility of an œcumenical councel, or a general aſſembly of Jewes and Gen-tiles in this world under Chriſt their King. This place makes it plaine, becauſe after it is foretold that there ſhall be ſuch a union of all the people of the God of *Abraham*, Jewes and Gen-tiles, as *their princes ſhal be gathered together*, He takes away the chief ground of a great objection which may be made from the diſcord and diſagreement of the Princes of the world; ſome of them being averſe altogether from the Chriſtian Religion, ſome of them from the true Religion of Chriſt, and all of them al-moſt diſſenting one from another, and warring one againſt ano-ther; whereby now for many years the gathering of an œcume-nical councel hath not been poſſible. He meeteth this obje-ction in the Text, ſaying, *For the ſhields of the earth belong unto God*, that is, the hearts and power of all the Kings of the earth are in the Lords hand, and he hath the diſpoſing of ſhields, ar-mies and ammuintion, with all their commanders and rulers in the world, and therefore can make them ſerviceable for the near-eſt conjunction and union of his viſible church, which can be for his glory in this world, as he ſees fit how and when he will.
6. When all is ſaid of Chriſts praiſe that man can expreſſe of him, there is no poſſibility to attaine to the ful or ſatisfactory ſetting forth of his glory as it deſerveth; but men muſt content themſelves to ſet ſaile, and to reſt in the general, that Chriſt is and ſhal be very highly glorified; for ſo the Pſalmiſt cloſeth, ſaying after all; *He is greatly exalted.*

PSAL. XLVIII.

A Song and Pſalm for the ſons of Korah.

In this Pſalme the Lord is magnified for all his mercies beſtowed on his Church, (reſembled by *Jeruſalem*,) ver. 1, 2, 3. And in ſpecial for a late mercie manifeſted in a paſſage of his

care to preserve *Jerusalem*, a type of the Church universal, against the assault of mighty Kings, *ver.* 4,5,6. The uses of which mercies are set down in number seven; The first, *v.* 7. The second *v.* 8. The third, *v.* 9. The fourth, *v.* 10. The fifth *v.* 11. The sixth, *v.* 12,13. The seventh, *v.* 14.

Ver. 1. *GReat is the LORD, and greatly to bee praised in the city of our God, in the mountain of his holinesse.*

2. *Beautiful for situation, the joy of the whole earth is mount Sion: on the sides of the North, the city of the great King.*

3. *God is known in her palaces for a refuge.*

IN the first place he declareth his purpose to give God the praise of whatsoever is commendable in Jerusalem, or done unto it, or wrought for it. *Whence learn,* 1. As God shewes his greatness and glory in all his works, and specially in his care for, respect unto, and operation in his church; so should he have glory and praise from his church, for and from all his works, but specially for his care of her: *Great is the Lord, and greatly to bee praised in the city of our God.* 2. As it is the benefit of *Jerusalem*, and of his church represented thereby, to be united and governed in a regular incorporation; so it's a matter of Gods praise, that he maketh his visible church above all other incorporations and societies of men in the world to be his cities, with which he wil be in covenant, and wherein he wil manifest his holy Name; Therefore *Jerusalem*, and the church represented by her is here called, *the city of our God, and the mountain of his holinesse.* 3. Whatsoever could commend *Jerusalem* for situation in the point of pleasantnesse, commoditie, strength or statelinesse; all is but a shadow of the glory of the Lords church, and in particular, as the joy of the whole land depended on *Jerusalems* well-fare, and this city did adorn all *Judeah*, and the great Kings palace adorned her; So the church is the joy of the whole earth, by holding out to all the light of saving Doctrine, and shewing the authority, power, wisdome, and grace of Christ; who is her great King, and doth beautifie his church, for the illumination

nination of the blind dark world; *Beautiful for ſituation, the joy of the whole earth is mount Sion, on the ſides of the North, the city of the great King.* 4. As the walls, houſes, and palaces of *Jeruſalem* were not the ſtrength of the citizens; but God was her ſtrength as they had learned by experience; ſo worldly ſtrength is not the confidence of Gods church, but God only, who defendeth her by his power; *God is known in her palaces for a refuge.*

Ver. 4. *For lo, the Kings were aſſembled: they paſſed by together.*

5. *They ſaw* it, and *ſo they marvelled; they were troubled,* and *haſted away.*

6. *Fear took hold upon them there;* and *pain as of a woman in travell.*

He confirmeth what he hath ſpoken, by a late experience of deliverance from the invaſion of mighty Kings, gathered to beſiege and deſtroy *Jeruſalem. Whence learn,* 1. The Lord by experience from time to time, maketh manifeſt his care to defend his church againſt moſt mighty oppreſſors; who uſe to combine themſelves together, when they mind to overthrow the church: *For lo, the Kings were aſſembled.* 2. Many imaginations are in the heads of adverſaries when they are plotting the ruine of Gods church, which when they are about to execute, do vaniſh and prove preſumptuous and vain apprehenſions of their owne ability, and of the churches weakneſs; *When the Kings were aſſembled, they paſſed by together.* They found themſelves unable to effect what they intended, and hoped to bring to paſſe. 3. When the ſtrait cometh, and the church is in danger, then the Lord doth ſhew himſelf for her, and againſt her enemies, and makes men ſee his intereſt in his church; now when the Kings were aſſembled, they perceived themſelves miſtaken wonderfully; *They ſaw it, ſo they marvelled.* 4. Such as come to bring trouble to Gods church, come to catch troubles to themſelves; When Kings aſſembled to trouble Gods people, *they ſaw, and marvelled, and were troubled.* 5. If the enemies of the church could forcſee their own foul retreat, they would not advance or make aſſault againſt the church; for now when they did ſee matters, as they were indeed, *they were troubled, and haſted away.* 6. Beſides the miſchief which God bringeth upon the churches enemies, when he begins to plead by way of judgment againſt them, he

ſendeth terrour on them alſo, a meſſenger of the ill-tidings to forwarn them that worſe yet ſhal befall them: *Feare tooke hold upon them there.* 7. Heart and hand, courage and ſtrength, counſel and reſolution doth faile a man, when he ſeeth God to be his partie, and to be prevailing againſt him: *Feare took hold on them, and pain as a woman in travaile*; Sudden, unexpected, ſore and inevitable is their deſtruction when it cometh.

Ver. 7. *Thou breakeſt the ſhips of Tarſhiſh with an Eaſt wind.*

The firſt uſe they make of this experience is this, they are led up by it to ſee and acknowledge Gods power in all the world, to take order with and deſtroy whomſoever he will. *Whence learn,* 1. No power can ſtand before God, and none can eſcape his hand; go whither they wil, he can arme ſome of his creatures againſt them both by land and ſea; *Thou breakeſt the ſhips of Tarſhiſh with an Eaſt wind.* 2. One work of the Lords juſtice or power againſt his enemies, and one experience of his merciful defending of his church, ſhould lead his people to acknowledg his Soveraign power and omnipotency over all, whereby he (having all creatures at his diſpoſal) can ſecure his people from all quarters, and deſtroy all that ſhall riſe againſt them; for this ſpeech ſayth this in ſubſtance: Thou who ſcatteredſt the armies of Kings who had invaded us, haſt power in all the world by ſea and land to overtake thy enemies; for, *Thou didſt break the ſhips of Tarſhiſh with an Eaſt winde.*

Ver. 8. *As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God. God wil eſtabliſh it for ever. Selah.*

The ſecond uſe is this, by this experience we perceive that the Lord wil keep his promiſe to his church, and preſerve her for ever, *Whence learn,* 1. They that believe the word of God, and doe mark his workes foretold in the word, ſhal ſee and find by experience the event thereof to anſwer to the prediction; and having their faith ſo confirmed: they ſhould ſay; *As we have heard, ſo have we ſeene in the city of the Lord.* 2. The mercies of the Lord beſtowed on his church for her defence and continuance, do flow from his covenanting with his Church; for the reaſon of the mercy now beſtowed is, *becauſe the city of the Lord of hoſts, is the city of our God.* 3. Albeit all Kingdomes and Commonwealths be ſubject to deſtruction, and have their certaine limits

and

and periods; yet the church, the Kingdome of Christ, the city of God shall endure throughout all generations; and the gates of hell shall not prevail over it; *God shall establish it for ever.*

Ver. 9. *We have thought of thy loving kindnesse, O God, in the midst of thy Temple.*

A third use is the acknowledgement of the sweet fruit of their former patient depending upon Gods kindnesse in the use of the publick ordinances, and now they perceive by this late experience it was not vain. *Whence learn,* 1. They that believe Gods loving kindnesse in the time when there are apparent signes of his wrath, and patiently do depend on him in the use of holy ordinances, shall not be frustrate of their expectation, as here the Psalmist doth acknowledge. 2. As it is a good thing patiently to wait on Gods loving kindnesse in the use of the means, when troubles and dangers do come; so it is a good thing for the godly after receiving the fruit of their faith, hope and patience, to observe the grace gotten of God, which made them to meditate upon and look unto his loving kindnesse: and so to strengthen themselves in their resolutions, to follow this blessed course hereafter, as the faithful do here: *We have thought of thy loving kindnesse, O God, in the midst of thy Temple.*

Ver. 10. *According to thy Name, O God; so is thy praise unto the ends of the earth: thy right hand is full of righteousnesse.*

A fourth use is their gladnesse, because of the encrease of Gods glory by this his late mercy towards them, where-ever it should be mentioned. *Whence learn,* 1. Whatsoever God giveth himself out for, that wil he be found to be answerable unto in effect, even to all his holy and magnificent attributes: *According to thy Name, O God, so is thy praise.* 2. The manifestation of Gods Name by preaching of his word cometh to many, who will not subscribe all to be true that is said of him: But afterward when he maketh his word good to the comfort of his people, and overthrow of his enemies, men will be forced to say of him, that he is as good as his word, and that his works do loose his word laid in pawn for performance of it; *According to thy Name, O God, so is thy praise unto the ends of the earth.* 3. The Lords power is not idle, but constantly working in equity and justice for performance of promises and threatnings, for defending his people,

and

and punishing his enemies; *Thy right hand is full of righteousnesse.*

Ver. 11. *Let mount Sion rejoyce; let the daughters of Judah be glad, because of thy judgements.*

A fourth use is to stirre up all good people to rejoyce, because God hath pleaded their cause against their enemies. *Whence learn,* 1. It becometh all men to be glad to see God glorifie himself in deciding controversies equitably; but most of all the people of God, who have the present benefit thereof, and in whose favours controversies between them and their enemies are decided; *Let mount Sion rejoyce, and the daughters of Judah be glad.* 2. Albeit it be lawfull for Gods people to rejoyce when the enemies are punished; yet had they need to take heed to their spirit, that their joy be not fleshly, for satisfaction gotten to their vindictive passions; but spirituall, for the declaration of Gods kindnesse to his people, and just indignation at the wickednesse of their malicious persecuters: *Let them be glad, because of thy judgements.*

Ver. 12. *Walk about Sion, and go round about her: tell the towers thereof.*

13. *Marke ye well her bulwarkes, consider her palaces, that ye may tell it to the generations following.*

The sixth use of this late experience of the churches delivery, is to observe the impregnable defence of the church, shadowed forth by the walls of *Jerusalem,* for the encouraging of Gods people in all ages, and advertising of all men to beware to attempt to do her wrong in time coming. *Whence learn,* 1. The church of God is so well guarded by Gods wisdome, power, good will and justice, as with a wall of fire, that all the strength to be observed in the walls and towers of earthly *Jerusalem* are but shadowes; For, *Walk about Sion, and go round about her, and tell the towers thereof,* is no other thing then look through the type, and consider Gods protection represented thereby. 2. When a type is to be studied, observation particularly may and should be made of whatsoever in it may lead us further in upon the right uptaking of the antitype resembled thereby, *Walk about, go round about; Marke ye well her bulwarkes, consider her palaces;* for in God, or in Gods attributes something answerable to all these will be found. 3. What light the Lord furnisheth concerning himself and his church which may glorifie God, and serve the posterity

ſterity for their edification, ſhould be tranſmitted unto them: *Marke, that ye may tell it to the generations following.*

Ver. 14. *For this God is our God for ever and ever; he will be our guide,* even *unto death.*

The ſeventh and laſt uſe of this experience of the church, is conſolation in God to Gods people in every hard caſe, and encouragement to them againſt all future fears, becauſe God is the ſame conſtant to his people in all ages as the late experience of the church had given proof. *Whence learn,* 1. The great Maker of Heaven and Earth, and Redeemer of his people is one and the ſame for ever, both in himſelf and towards thoſe that believe in him; *This God is our God.* 2. God is ſtill in covenant with his church, and with all the members thereof, as well in one age as in another; Now, as of old; for *This God is our God for ever and ever.* 3. God will guide them whoſe God he is, when they ſeek his counſel out of deſire to follow it, and he will not lay down the conducting and governing of thoſe who have committed themſelves unto him, but will guide them conſtantly all the days of their life; *He will be our guide, even unto death.*

PSAL. XLIX.

To the chief Muſician, A Pſalme for the ſons of Korah.

This Pſalme ſets forth the gloriation of a Believer in the grace of God, and in his bleſſed condition, wherein he is lifted up above all the wealthy and honorable men in the world, who are not reconciled unto God: And this the Pſalmiſt delivereth out of his own feeling and experience. And firſt, becauſe it is a main matter, and worthy of all acceptation, he maketh a Preface to his gloriation, *ver.* 1, 2, 3, 4. Then he cometh out with it, making his boaſt in God; That by faith in God he was ſo ſecured againſt ſinne and miſery that they ſhould not be able to mar his happines *ver.* 5. Thirdly he doth preferre his bleſſednes above whatſoever wealth or riches could yield

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to a man, *verſ.* 6, 7, 8, 9. to and above whatſoever dominion over all ir lands, or honour among men could yield to any man, either living or after his death, either to himſelf or to any of his poſterity, *verſ.* 11, 12, 13, 14. Fourthly he giveth reaſon of his gloriation, becauſe being juſtified by faith, and at peace with God, he was ſure of delivery from every evil, and to be received out of his grave into glory and fellowſhip with God, *verſ.* 15. Fifthly, he guards every true Believer againſt every tentation which might diſquiet him, when he ſeeth himſelf and other godly perſons in outward trouble, and the wicked in proſperity, *verſ.* 16, 17, 18, 19, 20.

Ver. 1. *HEar this, all ye people, give ear, all ye inhabitants of the world.*

2. *Both low and high, rich and poor together.*

3. *My mouth ſhall ſpeak of wiſdome: and the meditation of my heart ſhall be of underſtanding.*

4. *I will incline mine ear to a parable: I will open my dark ſaying upon the harp.*

THe Preface calleth to the hearer for attention, faith and affection to this excellent myſtery which he is to deliver unto all men concerning the bleſſednesſe of the Believer above all other men in the world. *Whence learn,* 1. A prepared and ſanctified ear is neceſſary for heavenly doctrine, and people had great need to be ſtirred up to take knowledge of the excellency of it; *Hear this, all ye people, give ear.* 2. The doctrine of ſalvation, of faith, and of conſolation againſt ſin and miſery, concerneth all people in the world to know; *Give ear, all ye inhabitants of the world, both high and low, rich and poor together.* 3. That is true wiſdome and underſtanding, which doth make men wiſe to ſalvation, and which maketh them truly bleſſed in this life; and this wiſdom is not the birth of mans brain, but is revealed in the word of the Lord, delivered to his Church by the holy men of God *in holy*

Scriptures;

Scripture; *My mouth ſhal ſpeak of wiſdome, and the meditation of my heart ſhall be of underſtanding.* 4. As it is neceſſary for the Preachers encouragement to believe what he doth preach; ſo is it a great inducement to the people to hear Gods word from him who doth ſpeak Gods word, becauſe he doth believe, and doth ſubject his ſpirit to the Lords word, as the Prophet doth here; *I will incline my ears to a parable.* 5. The doctrine of true bleſſednesſe, and of the myſtery of mans ſalvation manifeſted in the Scripture, doth far tranſcend the carnall wiſdome of the world; the excellency of the Goſpell unto the natural man, is a *parable and dark ſaying: I will open my dark ſaying on the harp.* 6. How dark and difficult ſoever the myſtery of the Goſpel be to the carnall world; yet to the man of experience it is plain, ſweet and comfortable; and a man of experience as he is beſt ſeen in that matter, ſo is he moſt willing, heartily to communicate it to others; *I will open* (ſaith he) *my dark ſaying upon the harp*: Intimating his delight in the doctrine.

Ver. 5. *Wherefore ſhould I fear in the days of evil,* when *the iniquity of my heels ſhall compaſſe me about?*

After this Preface he uttereth his parable and dark ſaying, the ſubſtance whereof is this: I am ſo perſwaded of the favour of God now reconciled to me by the blood of the Covenant, that neither do I need to fear by-paſt ſins, nor any trouble which can come on me hereafter: And this, I ſay, to let all men know that this bleſſednesſe may be attained by every man, who ſhall acknowledge his ſinnes, and embrace the offers of grace made by God with his directions unto life, as I have done. *Whence learn,* 1. What God has ſpoken in his word of the bleſſednesſe of the man that is juſtified by faith, every true believer may finde, and may attain to be fully aſſured of their perſeverance unto eternall life; for here is a proof and example of it in the Pſalmiſts perſon. 2. This Doctrine of the unſpeakable peace of the Believer reconciled to God through the blood of the Covenant, is a point of truth which the world is ignorant of, and hardly will believe: No wonder therefore he did call it before, and here uttereth it as a *parable and dark ſaying.* 3. A Believer after reconciliation, muſt neither exempt himſelf from danger of ſinning, nor from giving daily accompt of his carriage unto God, nor from challenges for ſin, nor from ordinary chaſtiſements for ſin, nor from

from heavy troubles and ill days which he may meet with; whether by Gods immediate hand for his correction, or by the perſecuters of godlineſſe for his further triall, exerciſe and training of faith; for here the Pſalmiſt preſuppoſes that evill days will come: he preſuppoſeth that every ſin or iniquity of every action and paſſage of his life, ſhall leave behinde it an impreſſion of guiltineſſe to be taken notice of thereafter, like the print of a mans foot when he lifts his heel and walketh forward; he preſuppoſeth after remiſſion of ſin, after the daily exerciſe of repentance, after frequent intimation made of remiſſion of ſin, and that oftner from day to day repeated, a man may be brought back in the day of trouble to an accompt for altogether, and old reckonings may be raked up again by the troubled conſcience, and by the accuſer of the Brethren, and that God will be ruling the buſineſs for the further glory of the riches of his grace, and further good of his exerciſed childe; for here the Pſalmiſt foreſeeth, and ſpeaketh of his looking for *days of evill, and of the iniquity of his heels compaſſing him about*, as what ſhall or may befall him.

4. Faith in the Meſſiah Jeſus Chriſt, is able to make a man, not only at length to triumph over ſin and miſery, over the curſe of the Law, and condemnation, or trouble and perſecution, but alſo before trouble come in humble and ſolid confidence to be fearleſs for what can come, and to look all poſſible evils out of countenance; *Wherefore ſhould I fear in the dayes of evill &c.*

5. Albeit it be poſſible when it cometh to puſh of pike, and when the man is yoked in the conflict with troubles from without, and challenges for his ſinnes within, that the ſtrongeſt in faith may finde himſelf not a little afraid; yet when he conſidereth the ground laid down for ſettling of his faith, to wit, the truth of the covenant, the merit of the Mediatours ſacrifice, and the freedome, riches and immutability of Gods love and grace, with the Pſalmiſt he may confidently profeſſe and acknowledge, that he hath no reaſon to be feared for what Satan or the conſcience may threaten him with; for this alſo is imported in *wherefore* ſhould *I fear in the days of evil, when the iniquity of my heels ſhall compaſſe me about?* which is as much as if he had ſaid, whatſoever may be my weakneſſe, and exerciſe in trial; yet I know there is no juſt reaſon why I ſhould fear condemnation, or to be debarred from the poſſeſſion of full bleſſedneſſe, by whatſoever poſſibly can come unto me.

Verſ. 6. *They that truſt in their wealth, and boaſt them-*

themſelves in the multitude of their riches,

7. *None* of them *can by any means redeem* his *brother, nor give to God a ranſome for him:*

8. (*For the redemption of their ſoul* is *precious, and it ceaſeth for ever*)

9. *That he ſhould live ſtill for ever,* and *not ſee corruption.*

10. *For he ſeeth* that *wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.*

In the third place, the Believer preferreth this his bleſſed condition to whatſoever either riches or honour or any earthly thing can yield to any man. *Whence learn,* 1. The bleſſedneſs of the Believer, and the glory of faith is beſt ſeen, when the vanity of all earthly happineſſe and worldly gloriation in any thing beſide God is diſcovered and compared with the condition of the Believer, therefore are *they that truſt in their wealth,* brought in comparison with the Believer here. 2. In whatſoever men do count their felicity to ſtand, in that they put their confidence, and do glory in it, as here is preſuppoſed: They that count riches their happineſſe, *They truſt in their wealth, and boaſt themſelves in the multitude of their riches.* 3. The weakneſſe of all worldly things to make a man bleſſed doth beſt appear when death cometh, for when the time thereof is come, no rich man can help himſelf, nor yet joyning his riches with his brothers riches, can help his brother, either by lengthening his life and ſuſpending death temporall, or by recovering him from death when he dieth; *None can by any means redeem his brother.* 4. All men are Gods priſoners of warre, his captives, and liable by juſtice to death temporal & eternal; and there is no delivery from death, whether temporal or eternal, but by paying a ranſome unto God, which is impoſſible for a meer man to pay; *None can give to God a ranſome for his brother.* 5. We are not redeemed with ſilver or gold, or any periſhing thing; our ranſome muſt be of greater value then a meer man can pay, that is a man, and no more: *The redemption of a mans ſoul is precious,* and it ceaſeth for ever. 6. Not ſo much as this worldly life can be perpetuated, by whatſoever wealth, or riches, or humane ability can do; far leſſe can the life of God, and that bleſſedneſſe in heaven be purchaſed by any meer

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man; *None can redeem his brother, that he ſhould ſtill live for ever and not ſee corruption.*

Ver. 11. *Their inward thought* is, that *their houſes* ſhall continue *for ever*, and *their dwelling places to all generations; they call* their *lands after their own names.*

12. *Nevertheleſſe, man* being *in honour, abideth not; he is like to the beaſts* that *periſh.*

13. *This their way* is *their folly; yet their poſterity approve their ſayings. Selah.*

14. *Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhal have dominion over them in the morning, and their beauty ſhall conſume in the grave from their dwelling.*

He compareth the gloriation of the Believer with the condition of thoſe who are not only rich, but alſo honourable, and Lords of great rents, fair lands, houſes and heritages; and he doth preferre the bleſſedneſſe of the Believer to their condition alſo: *Whence learn,* 1. Albeit experience doth teach that death is common to men of all rankes, wiſe and fooliſh, rich and poor, and all; yet men are ſo beſotted, as when they ſee this, they do not conſider it, that they might not place their happineſſe in any thing, wherefrom they may be ſeparated by death: *The worldly man ſeeth the wiſe man die, and alſo the fooliſh.* He ſees alſo that many rich men do leave their goods they know not to whom; *They leave their wealth to others:* and yét for all this their ſeeing the mortality and the folly of mortall men dying before them, they that ſurvive a little do not draw wiſdome from this obſervation, but dream they ſhall deceive death, and make themſelves ſome way eternall; they think to perpetuate their name in their poſterity by their heritages and the honours of their great families: *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations. They call their lands after their own names.* 2. The cauſe of this folly is his deceived heart, avd vain conceits and imaginations, which by death are blown away; *Their inward thought is to eternize themſelves. Nevertheleſſe, man being in honour, abideth not*; or doth not attain his fancied eternity. 3. The bleſſedneſs of the wealthy, potent and honourable man, as it is not permanent:

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ſo it leaves him in the dirt at length, and in no better caſe (if he have no faith or ſaving knowledg) then a beaſt: *Nevertheleſſe, man being in honour abideth not, he is like the beaſts that periſh.* 4. Though the men who are moſt able to purchaſe lands, and to tranſmit them to their poſterity, are counted ordinarily the moſt wiſe men; yet when men ſpend their wit and care mainly about things of this preſent earth, the Lord pronounceth them to be fools: *This their way is their folly.* 5. Though the obſervation of the folly of predeceſſours ſhould make the poſterity wiſe; yet few are found father-better, or father-wiſer; but fools follow fools in a race, and folly wil not want a patrone ſo long as fools are gone before: *This their way is their folly, yet their poſterity approve their ſayings.* 6. A worldly man not reconciled to God, dieth as a fooliſh, ſenſual and ſecure beaſt as he lived; *Like ſheep they are laid in the grave*, for they are deaths prey both ſoul and body; *Death ſhall feed on them.* 7. The righteous man juſtified by faith, and ſtudying to live righteouſly, albeit you look on him in the worſt eſtate he can be in the world, under poverty and perſecution; yet he is in better condition then the richeſt and moſt honourable ungodly man in all the earth; and albeit this doth not appear in this dark world, to blind men that have not the light of Gods word in them; yet at the reſurrection it ſhal be ſeen, that the poor and mean juſt man ſhal be in a glorious condition above the worldling: *The upright ſhall have dominion over them in the morning.* 8. The whole glory of the worldly-minded man is ſhortly conſumed ſo ſoon as he dieth, and then he changeth his lodging for the worſe, the beſt dayes that ever he ſhal ſee are gone: *Their beautie ſhall conſume in their grave from their dwelling.*

Ver. 15. *But God will redeeme my ſoul from the power of the grave; for he ſhall recieve me. Selah.*

In the fourth place he perfects the compariſon, and gives a reaſon of his glorjation, whereof we heard, *ver.* 5. The ſumme whereof, is this, wealth and riches, nobility, honour and dominion among men can follow an ungodly man no farther then the grave, there all wel-fare doth forſake him for evermore: but as for me who am reconciled to God, juſtified, and in ſome meaſure ſanctified, though I die, yet do I live in my ſoule, being kept by God til the day of compleat redemption, and then my ſoul being deprived only for a while of the body, ſhal have it

reſtored again in the reſurrection, and then ſoul and body both ſhal fully be redeemed and delivered from the power of the grave: for as God hath received me into favour in this life, & ſhal receive my ſoul at death; ſo at the time of the delivering of my body from the grave, he ſhal receive me both ſoul and body into his fellowſhip, and therefore my condition is better, how many dayes of evil ſoever I ſhal ſee in this life, then the condition of an ungodly man in the world, how wealthy, how honourable and apparently happy ſoever he be in this world; yea, I may juſtly glory over all ungodly men, and ſay yet again, *wherfore ſhould I feare in the dayes of evil, when the iniquitie of my heels ſhall compaſſe me about? For God wil redeeme my ſoule from the power of the grave.* *Whence learn,* 1. Albeit the godly may be ſubject to mortality and outward miſery of this mortal life, common to him and the ungodly, yet here is the difference, he is ſure of a deliverance from all miſery; *But God ſhall redeem my ſoul,* ſeith he; which God wil not do to the ungodly. 2. Hope of the reſurrection is the godly mans chief conſolation, and this was the hope of the Saints before Chriſt came, aſwel as ſince: *God ſhall redeem my ſoul from the power of the grave.* 3. A believer hath good warrant to be perſwaded not only of his reconciliation with God in this life, but alſo of the receiving of his ſoul after this life unto the fellowſhip of the glory of God both in ſoul and body at the reſurrection; *God ſhall redeeme my ſoul from the power of the grave; for he ſhall receive me. Selah.*

Ver. 16. *Be not thou afraid when one is made rich; when the glory of his houſe is increaſed.*

17. *For when he dieth, he ſhall carry nothing away: his glory ſhal not deſcend after him.*

18. *Though whiles he lived, he bleſſed his ſoul; and men will praiſe thee, when thou doſt wel to thy ſelf.*

19. *He ſhal go to the generation of his fathers, they ſhall never ſee light.*

20. *Man* that is *in honour, and underſtandeth not, is like the beaſts that periſh.*

In the laſt part by way of exhortation, to make uſe of this Doctrine, he guardeth every Believer againſt every tentation which may ariſe from the proſperity of the wicked, & the hardſhip of the godly in this life. *Whence learn,* 1. It is a tentation which

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ſhaketh the faith of the godly ſometimes, when they ſee the flouriſhing proſperity of the wicked, and their own daily affliction; but this ſhould not move the godly, or make them ſuſpect themſelves to be in a wrong courſe, and the ungodly in a better way: *Be not thou afraid when one is made rich.* 2. The conſideration of the ſhortneſs both of our temporal calamity and of the ungodly mans proſperity, both which do end at death, is the way to overcome the foreſaid tentation; For, *When he dieth, he ſhall carry nothing away, his glory ſhall not deſcend after him.* It is not ſo with the godly, whoſe glory and happineſs meets him at death. 3. A mans own ſelf-deceiving heart, meaſuring all happineſs by a mans preſent outward condition in the world, and hearkning to the flatterie of fools about him, who uſe to currie the favour of the wealthy, and love to have the like condition themſelves, is the cauſe why the miſerable man is kept ſtil in a golden dream, as if he were happy: *Though while he lived, he bleſſed his ſoule; and men will praiſe thee when thou doſt well to thy ſelf*; that is, when thou takeſt a life of it while thou mayeſt have it; yet he and they are altogether deceived. 4. The ungodly at their death ſhal go the way the ungodly went before them, to the place of darkneſs and diſconſolation, being ſeparate from God and his Saints, and from all bleſſedneſs, and ſhal never have comfort in their miſerable eſtate for ever; *He ſhall go to the generation of his fathers*: and what ſhal become of ſuch wretches? *They ſhall never ſee light*; that is, they ſhal never ſee the meaneſt appearance of any joy or comfort. 5. It is not honour, but want of underſtanding, want of ſaving faith and wiſdome, to provide for eternal life, that puts man down from his excellency, and debarreth him from bleſſedneſs; *Man that is in honor, and underſtandeth not*, is the man here ſet at nought, and declared to be farre from true bleſſedneſs. 6. Whatſoever natural excellency be in man above the beaſts; yet ſin hath put him ſo far down, that except he get ſaving knowledge of God, and be reconciled to him, he is in no better condition, at leaſt when he dieth, then a beaſt; *Man that is in honour, and underſtandeth not, is like the beaſt that periſheth.*

PSAL. L.

This Psalme is a citing of the visible Church before God, the Judg of all the earth, (who at last shal judg all flesh in the day of judgment, and shall take vengeance on the wicked,) to compeare before the tribunal of God; now in time while mercy may be had, and now then timeously to consider the Lords controversie against the sinners in his Church, that they may repent and be saved. And first, the dreadfulness of the judgment is set downe, *v.* 1, 2, 3. Secondly the citation of the partie, that is, the visible Church, with the witnesses, *v.* 4, 5 6. Thirdly, there is a challenge of self-work-justificiaries, legalists, and formal ceremonialists, who did rest upon outward good behaviour, and upon the outward discharge of the ordinances, as if the sacrifices of the law or any performance of external duties had been sufficient to expiate sin, and justifie a man, *v.* 7, 8, 9, 10, 11, 12, 13. Fourthly, there is a direction unto them how to come off their legal righteousnes, and carnal way of worship, and to turn themselvs to the right way of worshipping God in spirit and truth, *v.* 14, 15. Fifthly, there is a challenge of those who were grosly wicked, *v.* 16, 17, 18, 19. 20, 21. And lastly, there is a direction also to them to repent, and to give God glory in time, with an encouragement to the upright Believers to go on their way, *vers.* 22, 23.

Ver. 1.

Ver. 1. *THe mighty God, even the Lord hath ſpoken; and called the earth, from the riſing of the Sun, unto the going down thereof.*

2. *Out of Sion, the perfection of beauty, God hath ſhined.*

3. *Our God ſhall come, and ſhal not keep ſilence: a fire ſhal devour before him, and it ſhal be very tempeſtuous round about him.*

From the deſcription of the terrour of the Lord coming to judg his viſible Church, for the ſlighting of the means of ſalvation, and looſneſs of life and converſation; *Learn*, 1. As the Lord is to judg the whole world or e day, ſo in a ſpecial and moſt exact manner wil he judg thoſe that draw neer to him in the profeſſion of true Religion, as this whole Pſalm holdeth forth. 2. This advantage have they who live in the viſible Church, they are warned of the judgment ere it come: for, as many other places of Scripture, ſo this Pſalm is an expreſs warning piece to the Church to prepare for judgment. 3. The terrible proceſs of the day of Gods ſevere judgment, being wel meditated upon, is a ſpecial means to waken mens conſciences to take courſe about their ſins in time, that they may be pardoned, and their perſons reconciled, which is the ſcope of the whole doctrine delivered in this Pſalm. 4. The myſtery of the great and terrible day of general judgment is to be learned from the Scriptures, and expreſs predictions thereof in Gods word: The authority, weight, certainty and efficacy whereof flowes from, and depends upon God almighty only; *The mighty God*, even *the Lord hath ſpoken*. 5. God Almighty the Sovereign Judg of all the earth hath appointed, that all who ever took life, in whatſoever time or place they have lived in the world, ſhal compear before his Majeſty in the appointed time, *The Lord hath ſpoken, and called the earth, from the riſing of the Sun, unto the going down thereof*. 6. The true viſible Church where Gods ordinances are ſet up, as he hath appointed, where his word is purely preached, is the moſt beautiful thing under heaven, and there is Gods glory ſet forth, and manifeſted more clearly then in all the Lords handy work beſide in heaven or earth; Therefore is the place of the Lords Temple here ſo highly commended; and *Sion called the perfection of beauty*, becauſe of the glory of God ſundry wayes revealed there; *Out*

of Sion God hath ſhined, ſaith he, in regard of the clear manifeſtation of his wil, ſpecially in the matter now in hand about the day of judgment. 7. Men wil take no heed unto what the word of the Lord declareth, til the authority, ſupremacy, omnipotency and juſtice of God the Judg be apprehended by them, and the great day of his terrible judgment be looked upon as a thing which ſhal moſt certainly come to paſs at the time appointed; Therefore is it ſaid, *Our God ſhal come and ſhall not keep ſilence.* 8. So many as are reconciled with God, and have cloſed uprightly with him in the Covenant of Grace, may look upon the day of judgment without terrour or perplexity; yea, and with comfort and confident hope to find the Judg gracious to them according to the Tenour of the Covenant, even their God: *Our God*, ſaith the Prophet *ſhall come.* 9. Look how fearful and terrible the Lord did ſhew himſelf at the giving out of the Law, no leſs terrible ſhal he be in the execution thereof, in the day of judging all thoſe whoſe ſins ſhal be found not pardoned before: *A fire ſhal devour before him, and it ſhall be very tempeſtuous about him.*

Ver. 4. *He ſhall call to the heavens from above, and to the earth, that he may judge his people.*

5. *Gather my Saints together unto me: thoſe that have made a Covenant with me by ſacrifice.*

6. *And the heavens ſhal declare his righteouſneſs: For God is judg himſelf. Selah.*

In the ſecond place, he ſets down the citation, and ſummoning in of officers, parties, and witneſſes, to make all ready for the judging of all the world, but in ſpecial of the people who have given up their name to God, and have made a Covenant with him, and profeſſed themſelves to be his people; who ſhal find all of them at laſt, that they have had to do with a righteous Judge. *Whence learne*, 1. In the great day of the laſt judgment, Heaven and Earth, and all the Elements ſhal be moved to render up all whom they have received in cuſtody unto that day; *The Lord ſhall call to the Heavens from above, and to the Earth.* 2. We need not to queſtion how all the dead ſhal be raiſed, how ſouls ſhal be reunited to their bodies, how they ſhal all be gathered together, and how ſuch like great things ſhal come to paſs, one word reſolves all; *He ſhal call to the Heavens, and to the*

Earth

Earth. For as at a word all were made: ſo at a word, ſo ſoon as he ſhall cal, and give out order for compearance, the dead ſhall be raiſed, and all ſhall compear, good Angels, and wicked ſpirits, all men good and evil, young and old, every reaſonable and underſtanding creature in heaven and earth by his almighty power ſhal be made quickly to preſent themſelves; *He ſhall call*, is ſufficient to effect whatſoever he wil. 3. What ſhal be the courſe that the Judg ſhal follow about thoſe who have not heard of him, or who have heard of him, and lived without the Church, is not the main matter which the Lords people ſhould enquire for; but this is their part to know, to wit, what concerneth themſelves; therefore doth the Lord ſay no more here but, *Hee ſhal call to the heavens and to the earth, that hee may judg his people.* 4. All who are in Covenant with God, every Member of the viſible Church are Saints by calling; God alloweth this ſtile upon them, becauſe they are dedicated and conſecrated to him, becauſe they are all by ſpeciall vow obliged to be Saints; all make profeſſion of their purpoſe to be ſuch; all do eſteem of themſelves, and wil have allowed unto them by others the eſtimation of Gods people, whatſoever be their deſerving; therefore ſaith he, *Gather my Saints together unto me.* 4 At how great a diſtance ſoever, whether of time or place, Gods people by profeſſion have lived in this world, all of them ſhall be aſſembled to together at length to the judgment of that great day; ſome to the judgment of abſolution, ſome to the judgment of condemnation, good and bad, all ſhal be gathered before the Judge at once; *Gather my Saints together unto mee.* 5. The Lord ſhal not want Officers, Serjeants, and Servants ſufficient for this work, he hath Angels innumerable, who ſhal effect what he giveth order unto them for; *Gather yee my Saints together.* 6. The external Covenant with God, is the ground of the title and honour of Saintſhip, and church-membership; whoſoever are in viſible Covenant with God, are called by his allowance, *his Saints*; for ſo here he doth expound whom he calleth *his Saints*, even all thoſe *who have made a Covenant with him by ſacrifice.* 7. No Covenant can be made with God without the interpoſing of, or profeſſed reſpect unto a ſacrifice, according as the Lord did teach his people in the type and ſhadow of the ceremonial ſacrificing; for as God by appointing a ſacrifice to be offered by his people would have every Covenanter to acknowledge and profeſs that he was worthy to die for his ſins, and that it behoved him to flie to a ſuretie to die for him, (even

to the promiſed Meſſiah Jeſus Chriſt, that Lamb of God which was ſlain from the beginning of the world, to take away the ſinnes of the world;) and to conſecrate himſelf wholly to Gods ſervice; ſo doth the Lord require ſtil the ſame things of every Covenanter, from every one of his people; and whoſoever do profeſs their accepting of the conditions of the Covenant, are called thoſe that have made *a Covenant with God by ſacrifice.* 8. In that general judgment, the wiſe framing the world, the conſtant courſe of governing of it, the appointing of the ſeaſons of Summer & Winter, Spring time and Harveſt, the making of the Sun to ſhine, and the rain to fal upon all, and the furniſhing of all with food and good things, ſhal be witneſſes for Gods part toward all men, and ſo *the heavens ſhal declare his righteouſneſs.* 9. No man ſhal be injured nor ſuffer wrongfully that day; yea, all men ſhal have wrongs done to them repaired, all rewards ſhal be given according as the word of the Lord hath ſaid: *For God is judg himſelf. Selah.*

Ver. 7. *Hear, O my people, and I will ſpeak, O Iſrael, and I wil teſtifie againſt thee: I* am God, even *thy* God.

Having now foretold his people, that there ſhal be certainly a great day of judging of all men, and ſpecially of his Covenanted people; he entereth here in a friendly manner of controverſie with his viſible Church or profeſſed people, that they might repent and find mercy in time, before they were brought to a tribunal of ſevere juſtice: And firſt, he uſeth a preface directing his ſpeech to ſuch as were of a better outward behaviour then the worſt, to wit, ſuch as truſted in their own works, and ſpecially in the external ſacrifices and ceremonies of the Law without looking to the end and intent thereof; as if by thoſe external ſacrifices their ſins had been expiated, and God fully ſatisfied for them. *Whence learne,* 1. A people ſetled upon the dregs of their carnal cuſtomes, in ſecurity and preſumption, cannot be moved to enter into conſideration of their wayes, or in ſuſpicion of their dangerous condition, except the Lord do ſhew himſelf to them, and rip up their conſcience; therefore ſaith he to them, *Hear, O my people, and I will ſpeake.* 2. Albeit the Lord doth ſuffer ſuch as are without the Church, ſtrangers to the Covenant and Common-wealth of *Iſrael,* to lie ſtil in their ſinnes; yet

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will he debate his quarrel againſt his own people, which is no ſmall mercy; *O Iſrael! I will teſtifie againſt thee.* 3. The Covenant made with God, joyned with his abſolute Sovereignty, do lay double bonds upon Gods people for the obedience of faith, obliging them not to ſeek ſalvation otherways then he doth teach us; but to worſhip and ſerve him as he appointeth; for, *I am God, even thy God,* ſaith the Lord. 4. Whatſoever quarrel the Lord has againſt his people for not keeping Covenant made with him; yet ſo long as there is hope of repentance, he will not diſſolve the Covenant, but will offer the benefit thereof unto them; for when the Lord hath ſaid, *I will teſtifie againſt thee,* he addeth, *I am God, even thy God,* ver. 11.

Ver. 8. *I will not reprove thee for thy ſacrifices, or thy burnt-offerings,* to have been *continually before me.*

9 *I will take no bullock out of thy houſe,* nor *he-goats out of thy folds*

10. *For every beaſt of the Forreſt* is *mine,* and *the cattel upon a thouſand hills.*

11. *I know all the fowls of the mountains, and the wilde beaſts of the field* are *mine.*

12. *If I were hungry, I would not tell thee; for the world is mine, and the fulneſs thereof.*

13. *Will I eat the fleſh of bulls, or drink the blood of goats?*

After the preface, the Lord paſſeth by the reproof for much neglect, even in the external performances of outward ordinances, and challengeth only their relying upon the outward work, and their putting a ſort of merit upon their work, as if they minded to oblige God unto them by their outward performances. *Whence learn,* 1. Albeit there be juſt reaſon to challenge men for coming ſhort of their duty in the diſcharge of outward ordinances; yet when that is not the main fault, or when the mending of that fault will not ſatisfie God, he will wave that challenge for the preſent, and faſten upon their chief ſins, *I will not reprove thee for thy ſacrifices, or thy burnt-offerings which ſhould have been continually before me.* 2. As men are ordinarily little ſenſible of their omiſſions of duties, ſo are they ready to overvalue their outward

ward performances, and to think that what they do in this kind shall be very acceptable to God, as the carnal Israelites here challenged, did conceive their bullocks *and goats out of their houses or folds* should have been esteemed by God of as much worth, as they who offered them did put upon them. 3. That which is most esteemed of by men, without allowance of God, is abomination to God: such were the external sacrifices of carnal Israelities, who rested upon the offering of external sacrifices, without looking to that only true sacrifice of the Mediator represented thereby: *I will take no bullock out of thy house, nor he-goat out of thy fold*. 4. It is a disease of fooliſh man, to think with himself that God is obliged to him when he offereth unto God any part of his goods, when in the mean time a man hath nothing but what God hath given unto him, and which is the Lords by primitive right; *Every beast of the forrest is mine, and the cattel upon a thousand hills*. 5. Albeit all men profess that they acknowledge God to be owner of all the creatures, because he hath made them all; yet their practice many ways doth bewray their heart-ignorance in this point, and that they have need to be taught this lesson from God, *I know all the fowls of the mountains, and the wild beasts of the field are mine*. 6. Unrenewed men cannot chuse but have gross conceptions of God, and to think of him after their own fancy, as the carnal Israelites conceived that a fat sacrifice was as acceptable to God, as a fat dinner was to themselves; but God is not like man, and standeth in no need of supply from man or from any of the creatures; all of them have their being and dependance on God, to dispose of them, and bestow them on whom he will at his pleasure, *He is not hungry*; and put the case he had a minde to serve himself of any of the creatures, yet he needs not employ man for that effect; for, *The earth is the Lords and the fulness thereof*. 7. The Lord disdaineth the fleshly conceits which men have to satisfie his justice for their sins by any thing that man can offer unto him, as imaginations unbeseeming a reasonable man; *Will I eat the flesh of bulls, or drink the blood of goats?*

Ver. 14. *Offer unto God thanksgiving, and pay thy vows unto the most High.*

15. *And call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.*

In the third place, he exhorteth them to forsake this carnal way

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of seeking salvation, and setteth them upon the right course of true blessedness and spiritual service. *Whence learn,* 1. The way of salvation and of Gods worship is spiritual, and may possibly be resembled and furthered by external bodily exercises, but does not stand on things external; and to speak it more particularly, God will have the man whose person and service he will accept, to be sensible of his own want of every good thing, and inability to furnish to himself any thing which he lacketh, and to acknowledge God only to be the all-sufficient fountain of grace and of every good donation, and to seek what he hath need of from God, and to depend upon his grace when he hath sought it, and to return the praise of Gods free and gracious gift unto him when he hath received it; for all this is presupposed & imported in this offering of thanks, *Offer unto God thanksgiving;* to wit, for every point and passage of his undeserved favour: and this he calleth for, because this offering of the sacrifice of praise and thanks, was more acceptable to God then their Ceremonial sacrifices of slain beasts. 2. God will have the man, whose person and service he will accept, to make conscience of all his lawful vowes made unto God, in special of his Covenant-vow made for giving God the obedience of faith all the days of his life, which vow true worshippers use upon sundry occasions solemnly to renew: *Offer unto God thanksgiving, and pay thy vows unto the most high God.* 3. Were a man never so faithful and upright in the Lords service, yet he is not exempted from trouble, for reasons concerning Gods glory, good of the person troubled, and benefit of others; this the Lord holdeth forth in preparing their mindes, by making mention unto believers *of a day of trouble.* 4. Among other ends of the Lords sending trouble, this is one, to make the believer in the sense of his need to make use of his Covenant with God, and by faith to draw neer to him in prayer for help and relief in due time, *Call upon me in the day of thy trouble.* 5. The true believer and depender upon the sure and rich grace of God, cannot possibly fall in any trouble out of which he shall not be delivered, but whatsoever evil come, he may (by praying to God) yea he shal be delivered, *Call upon me in the day of trouble, I will deliver thee.* What more absolute promise can be made to a believing supplicant? 6. A believing supplicant shall not only be graciously answered to his petition, and so have cause of praising God; but also shall have grace in effect to praise God, *And thou shalt glorifie me.*

Vers.

Vers. 16. *But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth,*

17. *Seeing thou hatest instruction, and castest my words behinde thee?*

18. *When thou sawest a thief, then thou consentedst with him, and hast been partaker with the adulterers.*

19. *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

20. *Thou sittest* and *speakest against thy brother: thou slanderest thine own mothers son.*

21. *These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy self:* but *I will reprove thee, and set* them *in order before thine eyes.*

In the fourth place, the Lord pleadeth mercifully with the gross sinner and scandulous liver, for abusing this priviledge of the Covenant by his lewd conversation and secure Atheisme, that he being convinced of his sin, might repent, and eschew the wrath which is to come. *Whence learn,* 1. To such as profes Religion, and observe the outward ordinances thereof, and do not live scandalously; the Lord howsoever he lets them know he is not well pleased with their way, yet he doth speak unto them more mildly, because it is possible some beloved Laodiceans, young and unskilful true converts may be guilty of no small measure of dead formality; but to such as live in gross scandalous sins, the Lord speaketh more roughly, calling them by the name of *wicked; But unto the wicked God saith.* 2. Such is the deceivableness of sin, and the deceit of the heart, and the power of Satan upon secure sinners, that they can without remorse of conscience profes the true Religion, pretend to a Covenant with God, and yet live loosly as Pagans or Atheists: *They take Gods Covenant in their mouth,* and mean time *do hate instruction, and cast Gods words behind them.* 3. Such as by their lewd conversation do give an open affront to their Religion, are so detestable to God, that he accompteth them wicked haters of reformation, contemners of Scripture, disgracers of their holy profession, and such as

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he wil take no Religious ſervice of their hand: *Unto the wicked God ſaith, what haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my words behinde thee?* 4. Albeit men do profane the Covenant, and deſerve to be thruſt out of it as unworthy to have the benefit of it, or to be ſuffered any more to profeſs it; yet God wil not give up with them haſtily, but wil after a friendly manner declare to them their ſin and miſdeſerving, that their conſcience may be moved towards repentance; *What haſt thou to do to take my Covenant in thy mouth, ſeeing thou hateſt inſtruction?* 5. The man that caſteth Gods word behind him, cannot chuſe but ſerve a worſe maſter, and be made ſlave to his luſts, and be led away to every ſin, as tentation doth lead him; he wil not ſtand to be a greedy thief, and a filthy adulterer, *ver.* 18. and to looſe his tongue to all the evils whereunto the tongue can ſerve, *ver.* 19. yea and to become unnatural to thoſe with whom he is bound in neareſt bonds of blood, *ver.* 20. 6. Such is the Lords patience, that he doth oft-times endure very long horrible provocations of thoſe that are in outward Covenant with him, in that by his long-ſuffering he may lead them to repentance: *Theſe things thou didſt, and I kept ſilence.* 7. When men do not profit by the means which ſhould lead them to repentance, they grow worſe for the means, more ſecure and hardened in their ill wayes, and more godleſs in all reſpects: *Thou thoughteſt I was altogether ſuch a one as thy ſelf.* 8. Such as live a looſe life with a profeſſion of Religion under the ſhining light of Gods word, do not keep their conſciences quiet, otherwaies then by transforming God into an idol after their own fancy, and by feigning him to be what he is not, and not to be what he declareth himſelf to be; *Thou thoughteſt that I was altogether ſuch a one as thy ſelf*; that is to ſay, *No more diſpleaſed with thy wayes then thou thy ſelfe was.* 9. Although the Lord keep ſilence for a time, yet he wil at length let the ſinner know by his word and rods, how diſpleaſed he is at ſin: *But I wil reprove thee*, ſaith the Lord. 10. Sins forgotten caſt behind back, and caſt together in confuſion by the ſecure ſinner, ſhal in the day of Gods reckoning be brought to remembrance with time, place, and other circumſtances, and ſo preſented to the conſcience, as the ſinner ſhal not be able to look aſide from his fearful accuſation and ditty, *I will ſet them in order before thine eyes.*

Ver. 22. *Now conſider this, ye that forget God, leſt*

leſt I tear you *in pieces, and* there be *none to deliver.*

23. *Whoſo offereth praiſe, glorifieth me: and to him that ordereth* his *converſation* aright, *will I ſhew the ſalvation of* God.

In the laſt place, the Lord being loath to diſſolve the Covenant, or to deſtroy thoſe that are in the viſible Church, how wicked ſoever, exhorteth them to repentance while it is time, before he caſt them off utterly, and ſo ſheweth them the way of returning home to him, as he doth alſo encourage ſuch as are ſincere worſhippers of him to go on. *Whence learn*, 1. The Lords controverſie with his people, and threatning of wrath upon them, do carry much love and mercy in their boſome; it is admirable that ſuch offers of grace and reconciliation are made by God after ſo juſt and fearful challenges, as here we read. 2. As the affectionate remembrance of God is an aw-band to keep from ſin, and a ſpur to all duties; and as conſideration of Gods word is a means to waken the conſcience, and affect the heart with high and right thoughts of God: ſo the forgetting of God, and conſideration of what is neceſſary, caſts a man open to all ſin, and makes way for his deſtruction; *Conſider this, ye that forget God, leſt I tear you in pieces.* 3. If they who have gone far away from God, do not haſte them home unto him, they are like to meet with judgement mercileſs, and to finde no opportunity or time granted as they could wiſh to repent, *Conſider, leſt I tear you in pieces, and there be none to deliver you.* 4 To ſet men on work to endeavour the honour of God by worſhipping him in ſpirit, and to conforme their outward actions of the body to the rule of Gods word, is the ſcope of all Gods pleading with his own people; for his controverſie is cloſed with a direction to all, *to glorifie God, and to order their converſation aright.* 5. That man worſhippeth God in ſpirit, who giveth him the praiſe of his *juſtice*, in acknowledging his ſinnes againſt Gods law, and his ill deſervings *in the courſe* of daily renewed repentance, and who giveth unto God the praiſe of his *grace* and mercy, in flying to the refuge ſet before him in the Goſpel, in the courſe of daily renewed *acts of faith* in Chriſt; and he who giveth God the praiſe of his holineſs in ſtudying daily to mortifie the luſts of the fleſh by his Spirit, and to be renewed in his minde and affections; and in a word, he who in his heart and affections ſtudieth to give God the honour *of all his attributes*

tributes, titles, or name, by whatſoever occaſion manifeſted to him: This is the worſhipper of God in ſpirit and truth, whom the Lord by all his dealing with his people is ſeeking to form and gain to himſelf, *Whoſo offereth praiſe, glorifieth me.* 6. Sincere endeavour to worſhip God in ſpirit, is beſt ſeen in a mans care to conform his life and bodily actions to the rule of Gods word; for with *glorifying of God* he joyneth here, *ordering his converſation aright.* 7. Whoſoever ſhall ſet himſelf to be Gods ſervant in ſpirit and truth, ſhall finde God to be his Saviour to the uttermoſt, how godleſs ſoever, how vile ſoever he hath been; If he ſhall prepare himſelf againſt the dreadfull day of Judgement, by receiving the offer of grace in Jeſus Chriſt, with all the fulneſs of the ſalvation of God in him, and in Chriſts ſtrength ſhall ſtudy to bring forth the fruits of his faith in a blameleſs converſation, he ſhall undoubtedly be ſaved: for God hath ſaid, *Whoſo offereth the ſacrifice of praiſe, glorifies me, and to him who ordereth his converſation aright, will I ſhew the ſalvation of God.* Amen, Amen.

FINIS.

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